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## The Social Sense

ANTIDOTE TO RUGGED INDIVIDUALISM

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OF THE SEVERAL Catholic Social Weeks held every year in Europe, the Spanish is certainly not the most outstanding. Abroad, it does not attract such attention as is bestowed, for example, on the French Social Week, and even at home the interest in it is small. The attendance in general is far from satisfactory, the presence of more laymen being especially to be desired. Yet, the Spanish Social Weeks have not failed to make a valuable contribution to Catholic social thought. Its organizers have often chosen for discussion themes that are of more than national interest, such as the Middle Class, the Housing Problem, and Professional Ethics. On these themes more than one masterly study has been presented at the various sessions. What is more, each of these Weeks has elicited from the Papal Secretariate of State an important statement on the social problem under discussion, sent in the form of a letter to the president of the Permanent Committee of the Weeks.

The 16th Spanish Social Week, held at Seville in May, 1956, studied a most interesting and live question: the Social Sense. In the present article we propose to treat this subject briefly in the light of the proceedings of the Week, and of press comments which it elicited.

### Definition

It is obvious that the social sense is not to be identified with a theoretical knowledge of the structure of society, or with mere philanthropy, however practical it be. It is closely linked with another and more familiar concept; the civic sense, but has a much wider connotation. Father Ireneo González, S.J., professor of moral philosophy, has

recently offered the following definition: "The social sense is an aptitude for perceiving and carrying out promptly, as if by instinct, given a concrete situation, whatever conduces effectively to the common good." (*Fomento Social*, January-March, 1957)

Writing in the name of the Holy Father to the Seville Social Week, Mgr. Dell'Acqua clarified the concept of the social sense by describing its effects. It gives to men, he said, "a conscience of the duties arising out of their relations with others; it impels them to act, bearing in mind that they belong to a community; it makes them concerned about the good of their neighbor and the common good of society; it actuates man's social conscience and, in the manner of a virtuous habit, enables him to realize the ends which God and society expect from him. It is, therefore, the sense of general or legal justice, of which the scholastics speak, and which in the papal documents is often called social justice."

The social sense is rooted in man's social nature. God wills that man should live in society, so that he may fully develop his faculties, and that he may achieve in it both his temporal and eternal happiness. To this end men must cooperate with one another. The social sense has a much greater significance for Catholics, members of the Mystical Body of Christ. They see in their fellowmen—even those who do not belong to the body of the Church—the sons of the same Heavenly Father and their brothers in Christ. Consequently they must live not just for themselves but also for others, to whom they are linked by the bonds of charity, aiding them as much as in their power lies.



### *A Selfish World*

In the course of the inaugural session at Seville, the secretary of the Spanish Social Weeks declared: "For years the Spanish Bishops have been complaining of the weakness of our social sense. This is perhaps the most notable defect of Spanish Catholicism, and hence this sense should be formed intensely in the new generations. Many of the social troubles and of the crises of our country have their origin in the lack of social sense in the Spanish citizenry."

The same confession could surely be made today by thinking Spaniards of every class. *Orientaciones*, review of the social apostolates of the Men of Catholic Action, had the following to say in a leading article on the latest Spanish Social Week: "The social situation in which we find ourselves in Spain—we prescind for the time being from a comparative study with other countries—far from having for its cause the religiosity of our people, clearly manifests that our Christianity has been, in many aspects, rather superficial and apparent.

"The recent years of economic difficulties have brought into relief the fact that we have not understood, nor practiced, the precept of justice, and much less the great virtue of charity. We have presented the sad spectacle—even though it be very hard for us to acknowledge it—that, while a great mass of our people lacked the basic articles for subsistence, there appeared, in other sections of the population, the excessive greed for personal enrichment—'the easy gain of difficult times,' for the enjoyment of comforts and pleasures, 'the incapacity to distinguish authentic needs from fictitious ones,' in a word, 'a sordid egoism placed before the common good,' which is sharply reproved in the letter of Msgr. Dell' Acqua."

This *mea culpa* of Catholic Spain could be echoed in a greater or lesser measure by other countries too. Individualism, excessive reliance on State action, racial discrimination, class conflicts—these are some of the many signs the world over which indicate that men have yet to acquire a true social sense; and Catholics might well consider how they stand in the matter. Is not there a great room for improvement in the social formation given by our educational institutions? Some years ago a writer proposed the following questions to American Catholic educators:

How many of our former students who are businessmen are spreading the ideas of the

social encyclicals—if they heard about them from us!—and striving, for instance, to promote cooperation between labor and management?

How many of them who are lawyers and doctors are using their knowledge to promote stability in the family, the community?

How many of them who are employees, clerks, for instance, strive to bridge the gap between Capital and Labor, to combat Communist influence in the unions?

How many of them are engaged in what we might call extra-professional activity in the civic field, taking part in national and community welfare projects?

How many of them treat their servants as justice and Christian charity demand?

The answers to these and similar questions will help us to ascertain the social sense of Catholics, and to realize the responsibilities of parents, priests and teachers in this regard.

### *The Quest of Pleasure*

The papal documents on the social question give a clear idea of the causes and effects of the egoism which, in spite of much activity in the field of social welfare, seems to characterize in many ways modern society. Technical progress in our century has been so rapid and great that it has been placing continuously before man new comforts and pleasures. These are soon turned into needs, and, imbued with a materialistic and individualistic philosophy, the rich spend their money on them without sparing a thought for the great majority of mankind living in real misery.

The penchant to enjoy all the delights which the world can offer has led to an unbounded greed for money, affecting in some measure every class of society, and has induced an ever greater desire to make all things turn round oneself. This greed and egocentrism is at the basis of social conflicts both on the national and the international planes.

In the circumstances, writes Msgr. Dell' Acqua, man does not find anything to be superfluous; everything seems to him little and he does not think of the common good; he believes that the latter is the concern of the State and that he must take care only of those things which the civil laws impose on him as an obligation. Msgr. Antoniutti, Papal Nuncio to Spain, who presided



over the inaugural session of the Seville Social Week, had similar remarks to make in the course of a sharp criticism of the Individualist thesis: "From the time that individualism managed to break, or to stifle, as it were, the social sense of life, it blocked up that rich and fruitful source of works that were the fruit of charity well understood and better practiced."

It should be noted that the social sense of a community and its individual members can rarely be gauged directly from the prevailing social conditions. These are often due to legislation imposed from above and to a social structure that is partly artificial; it is when more freedom is left to the individual that his social sense—or the lack of it—reveals itself. And thus, in Spain, observers warn that one may be deceived by certain appearances that cover up social evils that really exist but which do not manifest themselves. They say that the social mentality of Spaniards has not kept pace with the changes in social legislation, imperfect though this be as yet, and that many seek to cheat the law, failing not only in charity but even in justice. Hence there is a danger that if the social conscience is not greatly improved, major social troubles may break out in Spain the day that political circumstances should allow it. Could not parallel lessons be drawn for other nations?

### *Forming the Social Sense*

In order to acquire the social sense, the individual must observe the moral law which proposes as the norm of his actions not self-interest but duty. He must act according to the exigencies of his social nature which demands that in our actions, at the same time that we seek our own good, we seek also that of other members of society. Those who shut themselves up within their little selves become poorer, while those who have a thought for others become richer in every way. Man must realize that besides personal interests there are those of the associations to which he either freely or necessarily belongs. Side by side with the individual good is the common good towards the attainment of which all must co-operate.

The letter of Msgr. Dell' Aqua makes a number of pertinent observations on this subject. It points out that if the loss of the social sense is to be remedied, there is but one solid and efficacious means: a profound religious renewal, a Christian faith that is intensely lived:

"The religious life practiced with fervor engenders the most intimate Christian fraternity, imposes the austerity in the mode of life, demands abnegation in difficulties, directs every action to the supreme end, ennobles daily labor, so often hard, but which in this way recovers, together with the human social significance it has by its very nature, its authentic spiritual value; it levels the differences that may arise between individuals; it is a support in the fulfillment of duty and teaches one so to act that he takes into account the good of others, especially in the field of the professions."

But to say that the religious spirit must be renewed is not, of course, to exclude other measures to implant and develop the social sense. Rather, the truly religious man will seek to know better his own social duties and to enlighten others regarding them. He will strive after a better social formation in himself, his family, his community. Much could be written on this most important aspect of education, but time and space do not allow it. We should realize, however, that social-mindedness cannot be formed overnight. Its acquisition will be the fruit of a constant training begun in youth and carried on for a long period thereafter.

### *A Grave Responsibility*

At the end of his valuable study on the social sense in *Fomento Social*, which we have already quoted, Father Ireneo González offers five conclusions which we submit with some slight modifications:

1. The formation of the social sense is an urgent need. Pope Pius XI declared in *Divini Redemptoris*: "It is of the utmost importance to foster in all classes of society an intensive programme of social education."

2. The social sense, which consists in the knowledge and practice of the duties of social justice and Christian charity, must be fostered among people of all classes and ages.

3. Priests and educators, since they are entrusted with the formation of others, must strive to acquire an exquisite social sense. Stress must be laid on it in the training of children in the family, especially among the rich and the influential, making them see that all the members of society have a right to a standard of life that is human, and that



there are many who do not have it as yet; and that to achieve this it is necessary to renounce superfluous expenditure and comforts for the sake of the needy.

4. This social sense must be an object that is given preference in education, especially in the high schools and centers of higher education. Everyone who is entrusted with the formation of others and the orientation and diffusion of ideas, e.g., through the press, the cinema, radio, television, must consider it as a fundamental duty to form the social sense in the sector of which he has charge.

5. The social sense must play its role in professional life, each citizen striving to know and to fulfill the duties which he has towards the other members of society. It is the co-operation of all that will bring about social prosperity and well-being.

A fitting conclusion to these considerations is provided by the letter of Msgr. Dell'Acqua:

"Human intercourse is at present disintegrated, mechanized, and the social order, often more apparent than real, is not the result of a varied labor directed by the conviction of the members of the community towards the common good. This is the task which devolves on Catholics; this is their grave responsibility. It is necessary before all that they act in accordance with the principles which they profess, that they give an example of disinterestedness, that they spread social culture and work efficaciously so that the social and Christian sense may penetrate into the consciences of men and bring about 'the return of modern society in its organizations to the sources made sacred by the Word of God made Flesh. If ever Christians neglect this duty of theirs, by leaving inactive the guiding forces of the Faith in their public life, to the extent that they are responsible, they would be committing treason against the God-Man Who appeared in visible form among us in the cradle of Bethlehem.'" (Pope Pius XII, Christmas Message of 1955.)

## Thorstein Veblen (1857-1929)

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AS A CONSTRUCTIVE and original thinker, Thorstein Veblen would appear to rank higher than Karl Marx, his fellow Determinist. That the American failed to achieve the fame or notoriety of the founder of modern Communism was mainly due to the fact that he was the more consistent determinist of the two. With Marx ethics was always breaking in, and his Determinism was dimmed by his vision of the far-off divine event—the dictatorship of the proletariat. But in Veblen's technological determinism there is no shining consummation promised. The secularized messianism of Marx has no counterpart in the American economist of Norwegian stock. The philosophies of Determinist thinkers seem to be determined in advance!

Great and extravagant claims have been made for Veblen's work. He is regarded as the only great sociologist America has ever produced. J. A. Hobson, in his study of the American in the

series on modern sociologists, and having these already in mind, says: "He was essentially a powerful exploratory thinker, his economic and social teaching which gave him a fuller understanding of human personality and society than any other of his countrymen... he was enabled to discover and reveal the structure of modern society and some of its operative tendencies more truthfully than any other thinker of his age."

### *Veblen's Career and Character*

An account of Veblen's career and character is necessary to the understanding of his sociology. He was born in 1857, of Norwegian stock, farmer immigrants into Wisconsin. The first seventeen years of his life were spent in the Scandinavian milieu of his home, with little or no contacts with English-speaking neighbors. His father, a thoughtful taciturn man, having decided that the young Thorstein was fitted for the Lutheran ministry,



sent him to Carleton College Academy when he was seventeen. Political economy seems to have been the one subject in which he showed a keen interest. He was particularly fascinated by teachings on the rights to property. The little political economy he was taught fired his mind, and he saw in the raw conflicts of the Middle West of his youth adventurous opportunities for applying its principles. A strong and creative agrarianism was in open conflict with middlemen, moneylenders and other parasites who prey on the produce of others. While he studied Kant, Spencer, Mill and other shapers of modernity, Veblen balanced his philosophical diet with the study of languages and old Norse literature in which, thanks to his remarkable memory, he made rapid progress.

Veblen was not a good mixer and thus lacked what is regarded in the U. S. A. as a first essential to success in a career. But we venture to suggest that Veblen was not the poorer thereby and, as Thoreau would say, "he marched to a different drum," and preferred the company of his thoughts to that of mediocrities. As this is the charge most often levelled against Veblen, we are inclined to defend him on this score by pointing out that original thinking and good mixing do not easily mix. A soaring mind does not easily spread.

Though philosophy and economics were his pet subjects, Veblen's first post as a teacher, after graduation, was in mathematics. He taught in a Norwegian college in Madison, Wisconsin, and when that institution closed its doors, he went with a brother to Johns Hopkins in Baltimore, where he reverted to philosophy. Having failed to gain a scholarship that would have given him a living, he turned to Yale to study philosophy again. After a hard struggle against financial difficulties, he gained his degree with a dissertation on "The Ethical Grounds of a Doctrine of Retribution." He failed to gain a teaching post and returned to the family farm where he allowed his mind to remain fallow for a few years. It was a time when hard-pressed farmers organized the Farmers' Alliance, and when the American Economic Association, with its quasi-socialistic theories, was being established under liberal economists. Veblen took no part in these organizations.

In 1888 he married the daughter of an Iowa farmer and after more failures in his efforts to get a college post, registered as a student at

Cornell. Spencer's *Plea for Liberty* was popular in academic circles then, and Veblen began his sociological career with an essay on it entitled "Some Neglected Points in the Theory of Socialism." He obtained a fellowship and settled down at Cornell with his wife for a year, during which time he attracted attention by his article on economics. In 1892 he went to Chicago to a lecture on economics.

### *His Rise to Recognition*

Veblen's first book is the one by which he is best known, *The Theory of the Leisured Class, an Economic Study in the Evolution of Institutions*, which appeared in 1899. That caustic work gave him immediate popularity among the radicals. In 1900, the year which saw the exposure of corruption in high finance and low politics, he was promoted to the rank of senior professor. Veblen did not lend his caustic pen to these unmaskings. Instead, he read Sombart's *Der Moderne Kapitalismus* and Ward's *Pure Sociology* with deep interest, for he claimed to see in them the manner in which the scientific spirit directs social changes. He also ascertained the distinction between industry and business, a distinction growing clearer by the year. After a trip to Europe, he quit Chicago and obtained a post at Leland Stanford University in California. He was unsuccessful as a teacher, partly owing to defects of personality, and partly to a fatal inability to impart his knowledge, vast as it was in depth and extent. Again Veblen gave up his post, and, after applying for positions at home and in Canada, settled down to a life of seclusion in Idaho where he concentrated on writing. In 1911 he obtained a lectureship at Missouri University, where he seems to have suffered from ill health and penury.

The outbreak of World War I found him traveling in Norway where he was welcomed as a famous intellectual. When he returned to Columbia he wrote a book entitled *Imperial Germany*, dealing with the political and economic changes which had made war inevitable. In his next book, *The Nature of Peace and the Terms of its Perpetuation*, which was published soon after President Wilson's re-election, he advanced the thesis that big business is back of the power of the modern sovereign state, and that permanent peace is attainable only through submission to that state, or through the complete elimination of business



enterprise in its present pecuniary form. When America entered the war, Veblen was asked to participate in the preparation of a memorandum on the terms of a peace settlement. He contributed a critical study entitled *An Outline of a Policy for the Control of the Economic Penetration of Backward Countries and of Foreign Investments*, on the sage advice of which modern statesmen have only recently begun to act.

### *The Unheeded Prophet*

Upon his appointment as one of the editors of *The Dial*, Veblen moved to New York in 1918. In the following year he published a selection of his articles in book form, entitled *The Vested Interests of the State of the Industrial Arts*. He was now at the height of his fame. His biographer states: "The support of influential Liberals in the *New Republic* and the *Nation* and other radical journals hoisted Veblen to a pinnacle of temporary fame as the prophet of his time. Veblenists and Veblen clubs acquired a vogue." But his inability to "mix" and his lack of showmanship again militated against him and he began to decline in reputation. Besides, the Red Terror, which panicked America in 1919-20, swept away his ingenious arguments.

In 1922 he was forced once more to seek a teaching post. His efforts to organize technicians for the control of industry met with a hostile reception. His last book, *Absentee Ownership and Business Enterprise in Recent Times* (1923), contained many sane appraisals of the economic condition of the United States, which, had they been heeded, might have averted disaster.

In 1927 he was forced by failing health to retire to Palo Alto, where he passed his last days in poverty and neglect. He died in 1929 at Menlo Park, California. The depression he had foretold came in the following year. "Thorstein Veblen, the greatest economist this country has produced, died in obscurity a few years ago," wrote Stuart Chase in 1934. "Day by day as the depression deepens, the soundness of his analysis, the awful import of his prophecy, becomes more apparent. It is a pity that he should not have been spared to witness, a faint sardonic smile upon his lips, the brood of black ravens which have come to roost."

There are a number of things in Veblen's theories as indeed there are in Marx's, with which

the Catholic sociologist may agree. But a Catholic cannot agree with their basic Determinism—technological and economic. The following extract from *The Theory of the Leisure Class* may be regarded as a fair summary of his philosophy:

"Social structure changes, develops, adapts itself to the altered situation, only through a change in the habits of thought of the several classes of the community; or in the last analysis, through a change in the habits of thought of the individuals who make up the community. The evolution of society is substantially a process of mental adaptation on the part of individuals under the stress of circumstances which will no longer tolerate habits of thought formed under, and conforming to, a different set of circumstances in the past. . . . A readjustment of men's habits of thought to conform with the exigencies of an altered situation is in any case made only tardily and reluctantly, and only under the coercion exercised by a situation which has made the accredited views untenable. The readjustment of institutions and habitual views to an altered environment is made in response to pressure from without; it is of the nature of a response to stimulus. Freedom and facility of readjustment, that is to say, capacity for growth in social structure, therefore, depends in a great measure on the degree of freedom with which the situation at any given time acts on the individual members of the community—the degree of exposure of the individual members to the constraining forces of the environment. If any portion or class of society is sheltered from the action of the environment in any essential respect, that portion of the community, or that class, will adapt its views and its scheme of life more tardily to the altered general situation; it will insofar tend to retard the process of social transformation. The wealthy leisure class is in such a sheltered position with respect to the economic forces that make for change and readjustment. And it may be said that the forces which make for a readjustment of social institutions, especially in the case of a modern industrial community, are in the last analysis, almost entirely of an economic nature."

### *Habit is Destiny*

In this work, as in *The Instinct of Workmanship*, Veblen reiterated his master thesis that "the way of habit is the way of thought." Habit is the great force of destiny; habit derives from the



sort of work men perform and the technique that work involves. Impulses and instincts remain the constants of human nature; but the habits they promote vary according to the differing opportunities for expression, according to the material environment. Like Westermarck, Veblen laid great emphasis on environment as the determining force of man and his history. Like all Determinists, he himself was determined by his constantly varying environment and by the Behaviorist psychology then in fashion: "The forces which have shaped the development of human life and of social structure are no doubt ultimately reducible to terms of living tissue and material environment."

It is the cumulative effect of habits which, for Veblen, urge mankind on. He was American, perhaps, in this that he did not envisage any particular goal of man's ceaseless striving: the main thing was to keep changing. The habits of thought of each age are to be found in the disciplines of life imposed by its techniques. Habits embody themselves in institutions, and, in turn, "the fabric of institutions intervenes between the material exigencies of life and the speculative scheme of things." It is the cumulative sequence of habituation that develops culture as it is the advance of technology which causes social evolution.

### *Prophet and Loss*

Veblen has made valuable contributions to sociology, as for instance, in his diagnosis of the evils of Big Business in *The Instinct of Workmanship*, in which he analyzes the process by which the financial and industrial administrations be-

came separated. He was in advance of his day, too, in seeing that the root cause of modern social unrest is not, as the Socialists and Communists would have us believe, privation and exploitation, but the competitive spirit and the uninhibited envy and covetousness which the Industrial Revolution and economic life loosened on the world. Ruthless Big Business has engendered Bolshevism, and unbridled Capitalist competition the spirit of Communism.

Like all Determinists, however, Veblen was an ardent simplifier. The key of mankind's achievements, however, is not to be found in so simple a theory as habituation to changing techniques. Doubtless, one can rewrite history to fit almost any formula: in terms of economics, as did Beard and Karl Marx; in terms of race, with Houston Chamberlain; in terms of physiological psychology, in the manner of Wundt; in terms of heredity, with Lombroso, or with Auguste Comte. But love laughs at blacksmiths and life laughs at Determinists. Love and life are those untidy factors which refuse to fit the neat patterns of Determinists. Being materialists, they assume that people are products and agents of material forces. They deny free will and the presence of the Holy Ghost in history. Their theories would be amusing merely as an intellectual exercise. The tragedy of it is that the practical applications of their philosophies can deluge the world in blood and wreak disasters. The Nazis based their race theories on Houston Chamberlain and the Communists continue to derive theirs from Marx. Justly are such men called "the terrible simplifiers."

A "growing appreciation" of the position of the Church by the Austrian working class was noted by Archbishop Koenig of Austria in an address which opened a pastoral conference at the University of Vienna. The Archbishop said in part:

"The front line between the Church on the one side and the Socialist workers on the other, which has been hard and unyielding for so long, is beginning to soften. . . . Socialist writers admit the need for a revision of the traditional hostile attitude towards religion. . . . A hundred members

of the Austrian working class are at present preparing for the priesthood. In our endeavors to provide churches in newly-developed and predominantly Socialist settlements, many workers co-operate willingly and unstintingly.

"True, large sections of the working class still remain indifferent and uninterested; but in those quarters, too, one meets a growing appreciation of the fact . . . that the Church is the one reliable and unflinching protector of basic human rights."



# Italian Impressions

TURIN, CITY OF TWO MIRACLES OF FAITH

## I

S. Bolshakoff, Ph.D.—Oxford, England

IT WAS SOME YEARS AGO that I heard of the living miracle of faith which is the City of Providence, founded in 1827 by St. Joseph Benedict Cottolengo in Turin. My first opportunity to visit this interesting "city" came in 1955.

In that year the Second International Conference of Patristic Studies met in the College of Christ Church, in Oxford, England. This conference was more representative and scholarly than the previous one in 1951. It was my privilege to read papers at both of them. Over four hundred scholars from all over the world attended the second conference. Catholics, mostly members of religious orders and university professors, were in the majority, with Anglicans next in representation, followed by other Protestant groups. There were twenty-five Orthodox delegates including professors from the Leningrad Theological Academy. Many great scholars were present, including Fr. Danielou, S.J.; Fr. Boyer, S.J.; Fr. Mondessert, S.J.; the Benedictine Abbots of Mount Cèsar, Belgium, and Downside, England; Professors Marrou, Florovsky, Lossky, Cross, Aland, etc. The scholarly level of the Conference was very high and the discussions most illuminating. The best and friendliest relations reigned among scholars of the very different religious persuasions.

It was at this Conference I met Msgr. M. Pellegrino, Professor of Early Christian Literature at the University of Turin. I had met him previously at the first Conference in 1951, but hardly spoke to him on that occasion. At the second Conference I had a better opportunity to get acquainted with him. In the course of a conversation I explained my wish to visit Turin in order to see for myself the City of Providence. Msgr. Pellegrino, a genuine scholar and a devout priest, extended an invitation and promised to arrange for me to stay with the Salesian Fathers who have their headquarters in Turin. Founded by St. John Bosco about one hundred years ago, the Salesian Congregation already ranks third in numbers amongst the religious orders of the Catholic Church. Only the Jesuits and the Franciscans are

more numerous; but they are also much older. With their present rate of increase the Salesians may very well outnumber both in due course.

On December 22, 1955, I found myself en route to Turin from Milan. I had been traveling the entire day, having entrained at Metz in France. It was now late in the evening. Several interesting people shared the train compartment with me: a musician, a professor and an organist, who were discussing modern education with a lively American girl of Italian extraction. The girl favored the furtherance of technology because it promotes a higher standard of living with more comforts and a greater physical well-being. The middle-aged organist professed his predilection for classical education which alone can produce truly cultured people. It is better, he thought, to have a small élité than for everybody to sink into vulgarity and mediocrity. The organist considered modern scientists and technicians barbarians and philistines with little or no culture. He contrasted them with the glorious philosophers, writers and artists produced by Italy in the past.

It was 10:30 P.M. when our electric train came to a halt at Porta Nuova station in Turin. Msgr. Pellegrino, tall and ascetic-looking, awaited me on the platform. "Welcome to our city," he said simply. We entered a taxi and within a few minutes found ourselves at the entrance to the Salesian University at Via Caboto. We were welcomed by the Rector Magnificus. Frank, friendly and good humored, he was for me a living explanation of the extraordinary influence which the Salesians exercise over youth. Msgr. Pellegrino, after a short talk with the Rector, left for his home; whereupon I was conducted to my quarters.

## Turin

I cannot find words to express the exquisite friendliness and hospitality of the Salesians in Turin. Hardly had I dressed the following morning when the Rector came to see me, accompanied by a brother carrying a tray full of good things



for my breakfast. He asked about my health and mood and told me that he would send me an English theological student of the University, Frater Justus, to show me the principal Salesian institutions in Turin. Frater Justus soon appeared and we went on our Salesian pilgrimage.

Turin is a large industrial city of over 720,000 inhabitants. It is situated on the river Po at an altitude of nearly 8,000 feet. The magnificent chain of the Alps, covered with eternal snow, rises in the North. Otherwise the country is hilly and fertile. Turin is very unlike a classical Italian city. There is something French about it—the effects of the long domination of the town by the House of Savoy, French in its origin. The streets are wide and lined with trees. The buildings are tall and monumental. Although very warm in summer, Turin is quite cold in winter because of its altitude. Snow and frost are common. Turin is very much an Alpine city like Bern in Switzerland, Chambéry in Savoy, Bregenz in Austria and Ljubljana in Yugoslavia.

Turin is an ancient city. Long before the advent of the Romans it was the capital of the Celtic tribe of Taurisci who were originally foes of the Romans but later their allies. The town suffered in the Carthaginian wars. Julius Caesar named it Julia Taurinorum. It later became known as Augusta Taurinorum. When the Roman Empire disappeared, Turin was successively dominated by various barbarian invaders. Finally, it was made a Frankish County and in 1045, as a result of the marriage of Countess Adelaide to Otho, Count of Savoy, it became the hereditary land of the House of Savoy. Since that time Turin has shared the long and stormy history of that Royal House.

In the XVIth century the city rose in importance to become the capital of the Duchy of Savoy, which was later transformed into a kingdom. Turin took a prominent part in the unification of Italy under the House of Savoy, in the period of the Risorgimento. Ultimately Turin became the capital of the new Kingdom of Italy, and remained so from 1361 till 1864. The capital was afterwards transferred, first to Florence, and finally to Rome. Turin suffered much during World War II.

At length, Frater Justus and I came to the church of Our Lady Help of Christians, the leading Salesian sanctuary. It is a modern church of baroque style and very splendid. The walls are faced with marble. Gold ornamentation is pro-

fuse. The frescoes are in good taste. Although it was a working day and rather cold, a goodly number of people were in the church. They had just attended a Low Mass. Frater Justus took me on a tour of the church, showing me its numerous resplendent altars, its sacristy and the chapels where the relics of the three canonized Salesian saints, Don John Bosco (in Italy priests are called Don), Maria Domenica Mazzarello and Domenico Savio, are exposed in glass coffins.

From the church we went to the enormous boarding school for six hundred boys. Of these, four hundred were learning various trades, while the rest were studying in the Gymnasium. We visited in turn the carpentry, the tailoring, the mechanical and the electrical departments. The students looked happy. It was obvious that they enjoyed learning their trades. The whole atmosphere was permeated with gentleness, good will and joy.

From the school I was conducted to the mother-house of the great Salesian Congregation. We passed a number of seemingly endless, silent, corridors and arrived at length at the door of a member of the Council of the Congregation. We were asked in. A kindly old Father arose to welcome us. He was a Frenchman of Italian extraction and was born in Algeria. We conversed in French. From the good Father I learned some interesting facts about the congregation.

### *The Salesian Family*

The Salesians number 18,240 religious, while their feminine branch, the Daughters of Maria Auxiliatrice, has 14,408 Sisters. Together they staff 2,388 houses. Forty-eight Salesians are Bishops. I was told that over four hundred profess their vows in this community annually. There are about 3,000 Brothers, but more are needed, particularly for the trade and agricultural schools. The Brothers take part in the election of the delegates to the General Chapter which meets every six years. The Chapter General consists of the provincials and the elected delegates from each province.

In Europe the Salesians have 601 houses with 476 schools, 320 oratories, 125 trade schools, 291 laboratories and 191 parishes. The Salesian Sisters have 778 houses with 529 oratories, 995 schools, 240 charity institutions and 45 hospitals. In North and South America the Salesians have 418 houses with 502 schools, 241 laboratories, 313 oratories, 133 parishes, some missions, 32 residences and 4



leprosaria. The Sisters maintain 349 houses with 721 schools, 164 oratories, 374 charitable, social and missionary institutions. In Australia the Salesians number 11 houses with 3 oratories, 8 missionary residences and 14 schools, while the Sisters have opened two residences. So much for the predominantly Christian continents.

In Asia the Salesians have 152 houses with 204 schools, 63 oratories, 15 missionary territories, 149 missionary residences and 65 parishes. The Sisters operate 43 houses with 97 schools, 15 oratories, 80 charitable and social institutions, including hospitals. Finally, in Africa the Salesians maintain 28 missionary residences, 31 houses with 25 schools, 9 oratories and 13 laboratories, while the Sisters have 14 houses with 57 schools and 43 charitable works. Besides the Fathers, Brothers and Sisters, the Salesians also have their own tertiaries called "cooperators," who assist in the work while remaining in the world and in their jobs. The tertiaries are numerous. The Salesians are also assisted in their work by their former pupils who form the World Confederation.

The Salesians publish over 500 periodicals in various languages. Their *Salesian Bulletin* alone is published in twenty-two languages in sixty-six countries.

Frater Justus suggested that we pay a visit to the Superior General of the Salesians, who is called the Rector Major. I was, of course, delighted. A native of Venice, and an Italian officer during World War I, the Rector Major is now sixty-five. There was no doubt whatsoever that he was an able man and saintly. The Superior General commands great respect and affection; yet he is very friendly and simple. "Could you tell me, Father," I asked him, "to what particular factor do you attribute the phenomenal growth of your congregation? You hardly exist 100 years and yet you have well over 18,000 members, while many other orders much older have a far smaller membership. Indeed, only the Jesuits (33,000) and the Franciscans (27,000) have a larger membership than you have; but they were founded long before you. This is not the whole story. I read in *Orientierung* (Jan. 15, 1954) that while the Jesuits and the Franciscans increased their membership from 1940 to 1952 by 24.7 per cent and 9.6 per cent respectively, your community grew 58.7 per cent."

"It is difficult to attribute our quick growth to any single factor," the Rector said. "I think there are three factors. First, our congregation may

fulfill the need of the age better than the others. Secondly, the personality of our founder may have much to do with our growth and, thirdly, our essential characteristic, our spirit of a happy and united family, may attract many people. Our fast growth shows that God gave us a mission to the world which we must fulfill. So long as we will act according to His Will, we shall lack nothing. Our founder was a man of faith which moves mountains. He is now a canonized saint. His successors faithfully followed him and may be canonized like him. If you want to better understand the spirit of our founder you should visit his native village and the great school for boys there. I shall be glad to send my car to take you there." I thanked the Superior and left his presence with my companion.

### *The Salesian Spirit*

I completed my visit to the Salesian headquarters by going to the Bosco Museum with its small, austere room where the great founder of the Salesian Congregation died. Nearby are the first small church of the Congregation, dedicated to St. Francis de Sales, and the former cattle shed where the Saint lodged his first boys. On my return to the Salesian University, I was introduced to the Superior of the House. He was as friendly and kindly as was the Rector Magnificus. I should say that a disarming kindness and cheerfulness is the hallmark of the Salesians and the principal secret of the great attraction they exercise over the youth. There is something child-like, straightforward, trusting in their personalities. They actually follow Christ's injunction: "Unless you become as little children you cannot enter the Kingdom of Heaven." The Salesians could be also described as being like the Apostle Nathaniel: "Israelites without guile." Although the Salesians may be child-like, they are not childish, but are excellent organizers and administrators, great leaders of youth and no mean scholars. The whole structure of the Congregation is built on the rock of that faith which moves mountains. In this they follow their founder faithfully.

The literature on the life and work of St. John Bosco is already enormous. I found the best and shortest description of him in a small book published in Russian in Rome and presented to me by Fr. Kahno, a Slovene Salesian, who is Professor of Oriental Theology at the Turin Salesian University.



*St. John Bosco*

St. John Bosco was born on August 15, 1815, in the small village of Becci near Turin. His father, a devout and poor peasant, died when John was only two years old. The boy was reared by his deeply religious mother, Margaret, together with his two brothers. When he was eleven, Don Calosso, parish priest of Murialdo, volunteered to teach John, Latin, hoping he would become a priest in time. John Bosco then went to a school in Castelnovo and finally to Chieri, where he revealed his great talents as a preacher. From Chieri he entered the Turin seminary. Bosco never used textbooks. His memory was so phenomenal that mere attendance at lectures was sufficient for him.

He was ordained in 1841 and went to assist the renowned Turin priest, Don Cafasso, in the school of St. Francis. The same year Bosco began his life work with the laboring class youth. His first pupil was an orphan of fifteen, Garelli, illiterate and ignorant in religion. Bosco began to teach Garelli and his comrades in special meetings which he called oratories of St. Francis de Sales. By 1843 he had one hundred pupils whom he taught catechism, sacred history, grammar and singing. By 1844 the number of pupils rose to three hundred. Bosco organized his first meetings with boys in an orphanage where he was chaplain; but the boys were so noisy that he was asked to make other arrangements. As he had neither money nor influence, he was forced to teach his pupils under the open sky, in fields, meadows, etc. Marquess Cavour, Tourin's Mayor, disliked hordes of boys running after Bosco and wanted him to give them up. Finally the young chaplain was dismissed from the orphanage because he persisted in keeping the boys. The best friends of Bosco suggested that he submit to the inevitable

by selecting twenty of the best boys and dismissing the rest. They told him that Providence itself is against him. "Providence," Bosco said, "is with me. Otherwise it would not have sent me these children. It will provide me with everything needed."

So it was. A certain Mr. Pinardi offered him the use of a large hangar with the ground around it for a small sum of money. Marchioness Barold, King Charles Albert and finally Marquess Cavour himself became reconciled with the Bosco views. Soon there were seven hundred boys enrolled and three priests came to help Bosco. His mother came to help the son manage the boys. In 1847 the Municipality of Turin appointed inspectors to inquire into the teaching at the oratory. They were so pleased that a subsidy was granted. In 1848 the first boarders were admitted and the Salesian rules for schools were composed.

Bosco soon realized that he could not carry on his work with occasional helpers alone. When fifteen of his pupils were ordained, he formed with them the Salesian Society. In 1872, in co-operation with Maria Mazzarello, he founded the feminine branch of the Society. The growth of the Society has been as astonishing as its works. When Bosco died in 1888, 400,000 children had already been educated in his schools and oratories scattered all over the world.

About Don Bosco, his personality, his miracles, his writings, it is difficult to say anything in a few words. Enormous volumes in many languages have been written on him. He was canonized in 1934. To me the chief features of Don Bosco are his strong undoubting faith and trust in God, his boundless charity in conformity with the Christ's mandate to accept everyone who comes, and finally his simplicity and cheerfulness.

(To be continued)

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"Established churches" are a non-Catholic phenomenon. Not even in Spain or Italy is the Catholic Church "established," because the Church, by her very nature, is universal and not national. Her spiritual head resides abroad—that is, not in Spain or Italy, but in the Vatican State.

The typical established church is found in England, Scotland, Sweden, Norway, Iceland, Denmark, Finland, Greece.

The charge, heard in the U. S., that the Catholic Church desires or seeks "establishment" is obviously baseless. All efforts of states to create "national" or state-controlled branches of the Catholic Church (Gallicanism, Josephinism, etc.) have been fought rentlessly by the Papacy. (Erik von Kuehnelt-Leddin in the *Catholic Chronicle*, Oct. 26)



## Warder's Review

### *Government Welfare Agencies and the Church*

A NUMBER OF QUESTIONS are now being raised about the referral of Catholic children to Catholic welfare agencies. Through the years the practice has been developed rather generally throughout the country of giving Catholic agencies an opportunity of serving children of their own faith. The care of these children has been regarded as a basic objective of Catholic agencies.

There is a tendency now to break down this practice. Some local welfare departments, particularly the divisions of these departments dealing with child welfare, seem to feel that they are qualified to deal with all the problems presented by Catholic children, and that they should be permitted to use their own discretion in referring the children to Catholic agencies on an individual case work basis. This, of course, assumes that they can take care of the religious problems of Catholic children.

Once we accept this point of view, we must soon reach the conclusion that there is nothing that a Catholic agency can do for Catholic children that cannot be done by a government department. This is something on which we cannot afford to yield. And we have every reason to believe that if we have the courage to stand up for our principles that have been accepted through the years, the American community will not force another set of principles upon us.

We recognize, of course, that there are areas in which we do not have the necessary facilities to care for all our children. What we are asking for is an opportunity of taking care of our own children in the areas in which we are able and willing to undertake this responsibility. We recognize also that we have to conform to certain basic standards. This does not mean that government can dictate all the details of our programs. Also, there will be many instances in which we will have to disagree with the policies of governmental agencies. Sometimes state departments of welfare lay down standards that are not based on adequate research. They represent the thinking of a relatively small number of people. We cannot recog-

nize the right of a relatively small group to dictate all our thinking and our planning. We have to make it very clear that our work is part of the pastoral ministry of the Church, and that we will not reveal to any authority all the information that we have acquired on a purely confidential basis in dealing with families and children under our care. No court will require us to make available all the confidential data that we secure from our clients. If people find that we do not respect their confidence, the value of our services will virtually be destroyed.

Since our services are essentially a part of the pastoral ministry of the Church, there are many differences between our work and that of other voluntary organizations.

When we talk about the relationship of our work to the American community, we are not talking about it merely as the program of a group of voluntary organizations. We are talking, in the last analysis, about the relationship of the Church to the American community. We are talking about the freedom that the Church enjoys under the Constitution. We are talking about the recognized status that the welfare work of the Church has established in American communities.

MSGR. JOHN O'GRADY

### *Modern Art and the Church*

THAT LARGE CLASS of persons who "don't know anything about art," but know "what they like" are surely bewildered today. Modern "art" has invaded even the Church, giving us statues whose resemblance (if any) to the human form is purely coincidental: Stations of the Cross which possess the dubious virtue of looking equally well—or ill—upside-down; and, above all, church buildings which resemble nothing in heaven or earth, and give the general impression of having been dreamed up in a nightmare by a drunken drug addict.

Too much modern "art" is frankly and brutally ugly. God is the ultimate inspiration of all true art—but the ugly does not come from Him; ugly-



ness entered the world with sin, of which it is the fruit and the symbol.

Any form of art associated with the Church should not be too much in the style of any one age. Modern "art" is so completely the child of its times that it does not pass the supreme test of art: endurance. True art is timeless, because it expresses fundamental, universal ideas and beliefs. Of course, these concepts will be clothed in the fashion of the artist's own period; but the body beneath the clothing will be recognized by all ages. Church art especially must have this quality of the universal, since the beliefs which it symbolizes belong to every age, to every place. Modern so-called art seems to express, to the greatest possible degree only the spirit of this one particular time; a spirit which will be completely outmoded within a generation. And—is the spirit of this age something which should be expressed and perpetuated in things dedicated to the sacred service of God? Are artists and architects thinking primarily of serving God through the use of the talents which He has bestowed upon them—or are they intent only upon self-expression? What is needed in church art today is not so much more knowledge and skill in the artists, but rather the spirit of seeking to express faith and love of God. It has been said that today we could not build the cathedrals of the Ages of Faith. Why not? We enjoy far greater resources of science, of modern tools and machinery. What is lacking is the one essential: the spirit of faith which found its natural expression in these buildings. And it is noteworthy that those who sought to serve God rather than self produced true works of art; God is the supreme artist.

On strictly practical grounds, it is rash to erect ultramodern church buildings. Within a generation or less they will be hopelessly outmoded, but the prohibitive cost of replacing buildings will leave the Church "stuck" with them. It is the fashion in some quarters to sneer at Gothic architecture, as being unsuited to this age. Its critics should consider that it has stood the acid test of centuries, and is still admired by the majority of ordinary normal persons. Eight hundred years from now, will "modern" styles still be appreciated.

The church and all its furnishings should express the true spirit of faith, of devotion, and of liturgical worship. There is, of course, room for variety in style (God Himself has created an in-

finite variety in all things); but a certain dignity is suited to the dwelling-place of God in the Host, the setting of the solemn liturgical worship of the Church. There is also the psychological effect upon worshippers: church surroundings should be conducive to prayer and devotion, not an incomprehensible shock to mind and senses. The purely subjective whose meaning is clear only to the artist who conceived it, is out of place here.

Admittedly some modern works of art are truly artistic; however, in many cases a course in art appreciation would be necessary in order that people could understand and admire them. With church art, this is quite impractical. It is not reasonable to expect the average churchgoer to enjoy something which requires special education for its appreciation. It is perfectly possible to have statues, paintings and buildings which are good art and yet intelligible to the average person. And a Church which is universal, whose membership embraces every race, every nationality, every social class, every temperament, should in general make use of art which also is universal. Styles, which appeal only to certain classes are not suitable. Here, as elsewhere, moderation has no substitute.

The whole problem of church art is (like every other problem) fundamentally moral and spiritual. When all those concerned with the planning and furnishing of churches become God-centered rather than self-centered, we shall once again have beautiful, reverent, and truly artistic Houses of God.

M. NARSO<sup>1</sup>)

### *Dangers in Federal Aid*

ONCE AGAIN THE QUESTION of Federal aid to education is to the fore, this time reinforced by a dramatic personal plea by President Eisenhower that nothing be permitted to stand in the way of its acceptance.

"It is fully conceivable," writes Bishop Robert Dwyer of Reno, Nev., commenting on the President's plea, "that President Eisenhower would bitterly resent the suggestion that he has been victimized by the totalitarian secularists working on the educational front. The fact remains, however, that he dismisses as entirely inconsequential

<sup>1</sup>) Reprinted from *The Abbey Message*, Feb., 1957.



the argument that such aid, under its restrictive terms, opens wide the door to complete secular domination."

There are two ways of bringing education under the absolute control of the State, according to Bishop Dwyer. The first is by legislation; the second is "by creating a climate of public opinion in which private rights find it increasingly difficult to live, and by instituting a situation in which competition becomes intolerable."

It is the latter course which the would-be school monopolists have long been following by propagandizing the public school all but exclusively as the only genuinely American kind of school and slyly suggesting that any other kind of school, particularly the private and religious kind, is "divisive" and/or un-American.

Now, after having convinced vast segments of public opinion that that is so, comes the President's plea for Federal aid for public schools only.

What this may mean is clearly indicated by Bishop Dwyer:

"If, by commanding the national tax power, the public educational system can be built to such a point of physical perfection and scholastic competence that no private or religious system can begin to vie with it, then competition, broadly speaking, can be eliminated."

Moreover, . . . "if the Federal Government can be enticed into the educational field, on a permanent basis, and with the full weight of its enormous tax power thrown behind the secularized public school system, then competition will be at an end.

"Private and religious schools may survive, but in terms of the ghetto."

Hence, "we in America have a duty to perform of immediate importance: It is to take a hard look at this whole business of Federal aid" which "is by no means as inconsequential as we are instructed to believe."

WALTER L. MATT

## Contemporary Opinion

SECURITY IS RATHER widely conceived as being incompatible with the slightest degree of risk. It is imagined as a barring of the windows and a bolting of the doors.

How fantastically remote this is from reality, especially in this age of nuclear fission and atomic warfare, is apparent from the baldest statement of our illusion.

As a matter of fact, security is never free from risks. It is an incessant giving of hostages to fortune. It is insured not only by that ceaseless vigilance which is the price of freedom, but by that dynamism of defense which calls for foresight and high imagination.

To be genuine, security is the very opposite of satisfaction with things as they are. It includes, eminently, a willingness to take those risks which are necessary for its preservation.

It is precisely the same with justice. Granted that its risks must be reasonable; granted that they cannot be taken in defiance of what we call common sense, or the accumulated wisdom of our experience; still they cannot be neglected unless justice is to remain static in spite of its nature, which is actually to condemn it to wither and die.

No human instrument for justice, no law, no

court, nor organization, can afford not to take the risks which are inherent in the business of life itself. Justice, in a word, must have the courage of its convictions.

MOST REV. ROBERT J. DWYER

*The Catholic Standard and Times*, Feb. 8

More insistently than perhaps ever before, the contemporary world is being taught two lessons by the events of the past few months in Hungary. At its simplest, the first lesson is that no amount of ideological clap-trap can bemuse and no amount of physical oppression can break the individual's will to live his own life. The second lesson, more simple still, is that it must not.

The cynicism and shamelessness of the Soviet reaction to the first genuine European revolution of the post-war era totally discredited Communism as a creed. Nor is it likely that the course taken by Moscow in crushing the Hungarian rising will, in the long run, promote the purely military interests of Russia. Keeping the thoroughly reactionary Russian Empire, with its crude colonial system and its Byzantine politics, welded to the



nominally progressive doctrine of Communism may eventually lead to the disintegration of both the empire and the creed. However, the incompatibility of the two, so forcefully exposed by the Hungarian test, is something the present Soviet rulers cannot remove without first removing themselves. Some damage to the illusions of Communist believers, some loss of the shifting fund of international goodwill towards the Soviet Union, was the price they elected to pay rather than face a direct threat to their own personal power. They may even think that the world will, in due course, forget their conduct in recapturing by force the break away Hungarians, just as it forgot the Hitler-Stalin pact, so that the damage may not even be irreparable. In any case, their concern is with the short run now, and the short run offers them an option to swap ideological defeat for a boost to the belief in the impotence of the common people against the State.

A. E. DE JASEY  
*The Tablet*, London, Jan. 19

Marshall Tito, present head of the Yugoslav State, is in an exceedingly strong position. He is independent of Russia while remaining her associate. He is independent of the Yugoslav nation by reason of his despotic administration which enables him to disregard Yugoslav public opinion and to keep the people in a state of subjection. He enjoys the moral aid of Great Britain and the material aid of the United States, and is able to pursue a foreign policy which is inimical to the interests of both these powers.

Thus Tito is able to exercise an influence in the affairs of three continents such as no head of the Yugoslav State has been able to do since the State was constituted. He is the most powerful politician in the Balkans. His diplomatic action extends to Egypt, Ethiopia, India and Burma. He is Russia's constant ally in affairs relating to the Middle East, Europe and the United Nations. His collaboration is of high value to Russia in her effort to establish her own ascendancy in the Middle East and southeastern parts of Europe. He is in a position to revive, when the time comes, certain specifically Balkan questions—Trieste, Macedonia, and the Straits—in Russia's interest and his own. It is clear that in a sufficiently propitious situation Russia could gain by the revival of these questions; of Trieste,

because of the challenge to Italy; of Macedonia, because of the challenge to Greece.

*German News*  
 Munich, Feb., 1957

In the philosophy of the Enlightenment which inspired the educational policy of the French Revolution and of Continental Liberalism, the Church and the influence of religion were regarded as powers of darkness that were responsible for the backward condition of the masses, and consequently the movement for universal education was a crusade of enlightenment which was inevitably anticlerical in spirit. Even in England, as recently as 1870, Joseph Chamberlain could declare that "the object of the Liberal party in England, throughout the continent of Europe and in America, has been to wrest the education of the young out of the hands of the priests to whatever denomination they might belong."

In practice, no doubt, universal education in England, as in Germany and many other countries, was the result either of a process of cooperation between Church and State, or at least some kind of *modus vivendi* between them. Nevertheless, it was at best an unequal partnership; the fact that secular education is universal and compulsory, while religious education is partial and voluntary inevitably favors the former and places the Church at a very great disadvantage in educational matters. This is not merely due to the disproportion in wealth and power of a religious minority as compared with the modern state. Even more important is the all-pervading influence of the secular standards and values which affects the whole educational system and makes the idea of an integrated religious culture seem antiquated and absurd to the politicians, the publicists and the technical experts who are the makers of public opinion.

CHRISTOPHER DAWSON  
*The Commonweal*, Jan. 25

Senator Robert Kerr, an active Southern Baptist layman, urged that the denomination set up its own parochial schools.

Such schools are necessary, he told the annual meeting of the Southern Baptist Press Association, to give elementary and high school education a greater Christian emphasis.



# THE SOCIAL APOSTOLATE

## Theory — Procedure — Action

*Archbishop Edwin V. O'Hara  
and St. Pius X*

SOCIAL WORK, the liturgy of the Church, Catholic rural life and furtherance of the "Good Neighbor" policy with Latin America represent widely diversified fields of activity. In all of these enterprises the late Archbishop Edwin V. O'Hara of Kansas City, Missouri, had gained international distinction. But the crowning achievement of his long life was something most intimately bound up with the inner life of the Church.

The purpose of religion is to lead men to God. For almost everybody the success of that quest will be known only in eternity. Upon a minute few, however, the Catholic Church bestows the title of Saint and thus proclaims infallibly that they have attained the crown. If after a careful and lengthy scrutiny of the life of a person of reputed holiness, the heroic sanctity of such a person is well established, the Church canonizes him. This means that the name of the person is added to the list or canon of saints.

Archbishop O'Hara's rare distinction in this regard arises from his leadership in the United States in the promotion of the canonization of the first Pope of the twentieth century, Pius X, termed by Pope Pius XII the "providential Saint of our times." Pope Pius X was elected two years before Edwin V. O'Hara was ordained a priest in 1905. That same year the Pope issued a letter urging all Catholics to participate more actively in the work of the Church. Toward this end the Holy Father revived the Confraternity of Christian Doctrine, originally founded by another Pope of the same name, Pius V, in the sixteenth century. The primary function of this society was to assist the parish clergy in teaching the word of God.

In 1934, as the Bishop of Great Falls, Montana, Edwin V. O'Hara was named the first chairman of the Episcopal Committee for this same Confraternity of Christian Doctrine in the U. S. In later years the prelate said he had been impressed by the sanctity of Pius X when (as a young priest) he first saw the Pope in Rome. Becoming the episcopal leader of the Confraternity in this coun-

try gave him a closer acquaintance with the life of the Pope under whom he had begun his priestly labors. From this knowledge grew an ardent zeal that the name of Pius X might be prefixed by the title of Saint.

The Confraternity makes no claim to initiating the movement for the canonization of Pope Pius X. Reverent enthusiasm for the Pontiff flamed immediately after his death in August of 1914. Pilgrims tramped to his tomb even during the chaotic days of World War I. Fifty years is the period prescribed to elapse after the death of a man or woman before any steps may be taken toward canonization. But the clamor for consideration of the cause of Pius X became so strong that the preliminary scrutiny of his case was permitted in 1923. This was merely nine years after His Holiness had died, instead of the accustomed interval of a half century.

Twenty years later the formal consideration of his case was authorized by the present Pope, Pius XII. During these proceedings it was Allied soldiers then in Rome who had the honor of carrying the body of Pius X to the Chapel of Relics in Saint Peter's Basilica. After the body had been clothed in a set of new vestments, these servicemen were among the first to view the cherished remains.

Attention already has been called to the Confraternity of Christian Doctrine owing its re-establishment to Pius X. From the time the Episcopal Committee of the society had been established in the United States until his death last September 11, the chairman had been the Most Reverend Edwin V. O'Hara. Following the transference in Rome of the body of Pius X, this committee met in November of 1944. Quickly did the assembled Bishops agree to promote the cause in this country of the Confraternity's modern sponsor, Pius X.

Edwin V. O'Hara initiated the movement in his own Diocese of Kansas City. In the first days of 1945 he sent to the Catholics of his jurisdiction a letter, the sole topic of which was Pius X. Almost forty years earlier, the Confraternity of Christian Doctrine had received unique approval from this Pope. In gratitude to him the Bishop of



Kansas City asked for wholehearted support of the proposed elevation to sainthood. To implore the favor of God a prayer was set forth in the letter. Later it was imprinted on small cards, which also bore a picture of Pius X. This likeness was a reproduction of the painting which hangs in the Apostolic Delegation in Washington, D. C.

A short time later, the Apostolic Delegate, Archbishop Amleto Giovanni Cicognani, wrote that the plan for the cards was "a most praiseworthy project." Bishop O'Hara then urged that all Catholics of the United States be truly united in a crusade of prayer. The common intention was that Pope Pius X become Saint Pius X.

The Bishop of Kansas City conceived a national congress of the Confraternity in Kansas City for the fall of 1945. Through a gathering of leaders from all parts of the United States it was hoped to add to the common knowledge and interest in the accomplishments of Pius X. The climax was to be a Solemn Pontifical Mass in Kansas City's Municipal Auditorium.

It has been said that Pius X died of a broken heart after European statesmen refused to heed his pleas to avert World War I. A second global conflict interfered with the proposed conference in his honor. Fighting still continued in the Pacific that summer of 1945. To assist the concentration of the nation's resources and thereby to shorten the blood spilling, the national convention was tabled. But all the effort expended was not in vain. In place of the addresses which had been scheduled, essays written by thirteen American authorities were published by the Confraternity in a book. Thereby many readers came the better to know and appreciate the life and works of Pius X.

The response to the call for a crusade of prayer had been so splendid that it was decided to carry the record of this spiritual avalanche to Pope Pius XII. Early in the fall of 1948, 550 American pilgrims sailed for Rome; of course, Bishop O'Hara was among them. In his address to the American travelers at Castelgandolfo, Pius XII stressed the study of the catechism. This was most appropriate for the intercessors in behalf of Pius X. As the Italian Cardinal Lercaro pointed out, the Catechism of Pius X is still the official text for Italy.

Three were the goals of a second pilgrimage

sponsored by the Confraternity of Christian Doctrine in 1950. Rome and the tomb of Pius X were first in importance. Next in rank was the town of Riese in Northern Italy, where the future Pope had been born and baptized as Joseph Sarto. The triad was completed at Venice in the Basilica of Saint Mark, once the Cathedral of Cardinal Sarto. From the visit to Riese came the decision by Bishop O'Hara's committee to renovate Saint Matthew's Church, where baptism had been administered to the Joseph Sarto on the day after his birth.

It was a jubilant group of pilgrims which made a journey to Rome less than three years after the first band had gone. Once more led by Bishop O'Hara, they came to participate in the colorful ceremonies of beatification of Pius X. This was a major step toward canonization and, among other honors, entitled the former Pope to be called Blessed Pius X. His present successor stirred the throng by an address from an altar erected outside Saint Peter's Basilica. The day, June 3, 1951, was the 116th anniversary of the baptism of Joseph Sarto.

The following fall a congress of the Confraternity of Christian Doctrine for the entire Western Hemisphere convened in Chicago. Bishop O'Hara presented a decree that he had secured in Rome the previous June, which authorized certain honors for Blessed Pius X. The late Most Reverend Moses E. Kiley, Archbishop of Milwaukee, spoke at a special program in commemoration of the newly beatified patron of the Confraternity.

For the fourth time in a half-dozen years a pilgrimage of the Confraternity of Christian Doctrine traveled from the United States to Rome in 1954. It was a triumphal group which Bishop O'Hara led; for the goal had been realized. With the throng which had come from all sections of the globe they participated in the ceremonies of canonization of Pius X. Still short of three decades after his death, this twentieth century Pope was proclaimed a saint of Heaven. While crossing the Atlantic Ocean, the wayfarers joined daily aboard ship in offering the same coin to thank God which had been used in asking—prayer.

When the trumpets pealed forth in Saint Peter's Piazza to salute the twentieth century's own saint, the supreme contribution of the priestly and episcopal labors of Edwin V. O'Hara had been achieved. A month later Pius XII honored the



Bishop of Kansas City with the personal title of Archbishop. Yet it was fitting that Archbishop O'Hara lived until September of 1956. When death came to him, as he was once again in northern Italy in Milan, he had seen the feast of Saint Pius X celebrated for the first time by the whole Catholic world on September 3. Significantly,

Archbishop O'Hara was on his way to report for the Church in the United States to the First International Liturgical Congress in Assisi. The promotion of the liturgical renaissance was cardinal in the life work of St. Pius X, even as it was in the life of his staunch champion, the late Archbishop Edwin V. O'Hara.

REV. PETER J. RAHILL, PH.D.

### *The Church in Social Action*

THE CHURCH'S ACTION in the temporal order may be designed to secure three distinct ends.

In the first place the Church is committed to the realization of the principles of justice not only as between individuals but as between social classes. Hence, even if we could envisage a situation in which penury had disappeared from the earth but in which there were still great inequalities and injustices as between the social classes, the Church would still be committed in principle to the elimination of injustice simply because the evil of injustice is opposed in essence to the spirit of the Mystical Body of Christ. The present reigning Pontiff has said:

"The Church has always been solicitous in the defense and promotion of justice. From the days of the Apostles . . . by the sanctification of souls and the conversion of inner feelings she has also sought the cure of social evils, persuaded as she is that the power of religion and Christian principles bring about this cure better than any other means."

In the second place—and this is a far more practical question—the Church recognizes that without a certain degree of economic well-being it is normally impossible for the human being to realize his spiritual potentialities. "It is well known," said His Holiness Pope Pius XII, "that the normal growth and increase of religious life

presupposes a certain measure of healthy economic and social conditions. Who can resist a pang of emotion upon seeing how economic misery and social evils render Christian life according to the command of God more difficult and too often demanding heroic sacrifices?"

Finally, quite apart from the question that extreme penury often makes the Christian life impossible except by means of heroic sacrifices, there is the fact that the Church recognizes that a certain pattern of society obviously makes the religious instinct more fruitful in men and women while its opposite serves to pervert it. Thus the Church has never ceased to emphasize its predilection for a state of society in which the economic norm is that of the working proprietor, whether he be the independent family farmer or the artisan controlling his own means of production.

Furthermore, the Church has always upheld the principle of subsidiary function, stating that it is an injustice, a grave evil and a disturbance of right order for a larger and higher organization to arrogate to itself functions which can be performed efficiently by smaller and lower bodies. Hence the Church has always favored the decentralization of industry, of economic life and government, of political and social institutions.

MOST REV. ROMOLO CARBONI  
*Migration News*, Jan.-Feb., 1957

A six-year-old secular institute has taken upon its shoulders much of the work left unfinished because of a serious lack of priests in Argentina. The Diocesan Oblates, also active in Chile, work in outlying districts where there are no priests. They care for the spiritual and material welfare

of the people, helping them to maintain the Faith until it is possible for Church authorities to send a priest. As members of a secular institute, they practice poverty, chastity and obedience while living in the world, strive for Christian perfection, and exercise a special apostolate.



# SOCIAL REVIEW

## *Catholic Growth in Africa*

ACCORDING TO MISSION SOURCES, the progress of Christianity in Africa is both spectacular and troubling. Fifty years ago baptized persons and catechumens together numbered only 1,350,000 on that Continent. In 1955 there were 22,000,000, whereas the total population is approximately 213 million.

The spiritual care of these Catholics is being provided by 10,000 foreign priests and 2,000 African priests. Almost 2,000 African students are now preparing for the priesthood in forty-six major seminaries.

To give adequate spiritual care to the Catholics in Africa at the present time would require 22,000 priests instead of the 12,000 now available. It is felt that, unless more priests are available in the near future, the Church will lose a golden opportunity on the Dark Continent. Africa is still open and accessible to missionaries who can work with complete freedom. In ten years from now the situation may be different.

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## *Whence Delinquency?*

AN ESTIMATE BY THE New York City Youth Board suggests that one per cent of the city's two million families produce more than seventy-five per cent of its juvenile delinquents. The Youth Board researchers had so much faith in their estimate that they asserted that any error would be on the side of conservatism.

From 20,000 "multi-problem" families came three-quarters of the 35,000 children taken into custody each year as juvenile delinquents. Virtually all of these families are now, or have been recently, among the "case-load" of the city Department of Welfare or of private philanthropies. In fact, they represent about one-third of the total 60,000 families on public and private relief. These "hard core" families are not only poor but are oppressed by a "constellation" of social problems, said Ralph W. Whelan, executive director of the Youth Board.

For example: 20.3 per cent of the fathers and 7.4 per cent of the mothers suffer from alcoholism or drug addiction or both, while 15.8 per cent of the mothers and 7 per cent of the fathers are mentally ill. More than thirty-two per cent of the mothers and fifteen per cent of the fathers are crippled by physical illness.

Twenty-eight per cent of the fathers had deserted their families, the study disclosed. Eleven per cent of the fathers and twelve per cent of the mothers were guilty of abusing their children by brutal beating or other cruelty. Nearly fifteen per cent of the mothers were said to be sexually immoral.

To cure this "focal point of social infection," Mr. Whelan is negotiating to pay eleven leading family service agencies \$150,000 a year to do remedial work with these 20,000 families.

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## *Rotating Work Week Endangers Sunday Observance*

DESPITE PROTESTS of the German Hierarchy that such a move would constitute a threat to the religious and family life of the country, the introduction of a sliding workweek into the iron and steel industry of Germany seems definite for the near future.

Reports state that the introduction of the sliding workweek system is to be introduced shortly. The system provides for a rotation of days off, so that industrial plants need not close on any specified day of the week.

The German Bishops, recalling the Christmas message of His Holiness Pope Pius XII in 1953, in which he warned of the dangers of a too great eagerness for technological advance, expressed concern that the system would do away with Sunday religious observances and cause harm to family life. According to the proposed system, the workers would have to work on the average of two Sundays each month.

At the end of their annual meeting in Fulda last October, the Bishops of Germany issued a warning about the dangers of the sliding workweek.

The Bishops have pointed out that 25,000 workers in Rhine-Westphalia are affected by this arrangement, along with their families. Thus about 55,000 people are in danger of threat to their religious and family life.

The possible extension of this system to industries other than the iron and steel industry has caused the Bishops anxiety. Such a widespread practice, they fear, may further increase the estrangement of modern society from God.



### *The Holy Father on the Use of Anesthetics*

ON FEBRUARY 24, Pope Pius XII approved the use of anesthetics, narcotics and medical hypnosis to ease pain, even when the relief might shorten life. In a 7,000-word discourse to 1,000 Catholic doctors, the Pontiff reiterated the Church's opposition to mercy killing (euthanasia). But he said that where medical reasons "clearly suggest" the use of pain-killing drugs, they need not be omitted simply because they might shorten life.

Drugs should not be given until the dying patient has fulfilled important obligations, the Pope said. He listed settling important business affairs, making a will, making a confession and receiving the last sacraments—duties which require mental clarity.

Hypnosis for medical reasons, the Pope said, is a legitimate "form of psychic pain prevention." But he warned that it must not be "dabbled in" by amateurs "for the sake of mere experience, or even as a simple hobby." There is no reason why dying persons should be required to endure unusual pain, the Pontiff declared. He cited one exception, however—when the patient himself prefers to suffer in the hope of shortening the time for expiation of his sins in the next life. No doctor, he warned, should administer pain-killing drugs against a dying patient's will.

The Pope also approved pain killers for persons who are sick but not dying, such as women in childbirth. But he denounced the use of drugs to produce "only a pleasant state of well being."

The Pontiff's hour-long discourse, delivered in French, was in reply to three questions raised last fall by the Italian Society of the Science of Anesthetics.

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### *Death of Irish Rural Life Leader*

A DISTINGUISHED social leader was lost to the Church in the recent death of the Very Rev. J. M. Hayes of Bansha, Ireland. Canon Hayes, termed one of the best known Irish priests in the English-speaking world, was founder of the Muintir na Tíre, a Catholic rural life movement in Ireland. He was 68 years old.

The late Canon was a gifted speaker and was well-known for his eloquence and humor. Throughout many parts of the country he had delivered lectures on his rural movement, which, down the years, had grown to one of the biggest

and most successful in the country. The organization attracted wide interest, not only in Ireland, but in many foreign lands.

In its 420 odd Guilds in various parts of Ireland, the Association conducted extensive programs, mainly designed to improve rural living conditions and social life. Among the varied type of work successfully undertaken by these Guilds was the building of parish halls, the organization of parish social activities, the reforestation of land unsuitable for cultivation, the establishment of fairs and markets.

Canon Hayes summed up the character, work and aims of his organization when he spoke in Dublin in November, 1955. Speaking to the Engineers' Association, he said: "In Muintir na Tíre we have all the common bond of parish citizenship and Christian relationship. It is a monument embracing all the families of the parish."

Again speaking at a rally organized by the Co. Kilkenny Guild of Muintir na Tíre in October of the same year, he declared: "Muintir na Tíre is not a class organization. It is based on the community and on the law of Christianity—that we love one another.

"No movement based on materialism can survive, and no movement without a spiritual and social force can achieve permanent good."

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### *German Expellees and the UN*

FOR THE FIRST TIME since the founding of the UN, the Plenary Assembly dealt in one of its debates with the mass expulsions of fourteen million Germans from their home provinces. It was stressed on this occasion that the Plenary Assembly should "not for a single moment lose sight of this fact".

The matter had come up within the UN debate on Hungary at the eleventh session of the Plenary Assembly, having been broached by the National Chinese Delegation. The Chief Delegate of the National Chinese Government, Ambassador F. T. Tsiang, declared in connection with a resolution of the Plenary Assembly on the deportation of Hungarian youth, that the practice of mass deportations was characteristic of Communist policy. Mr. Tsiang said: "Today nine million Germans are living in Western Germany who were expelled by one or another Communist regime. Two million Sudeten Germans were expelled to West Germany by Czechoslovakia. The United Nations should not for one single moment lose sight of the fact that such terrible actions became the rule. We should always reiterate that these uprootings



are terrible, that they must be condemned, and that an end should be put to them."

Expellees in the Federal Republic of Germany felt satisfaction that their problem was mentioned in the UN for the first time. On the other hand, they feel that it would have been more effective had this matter been brought up by a representative of one of the leading Western Powers.

### *Dearth of Linguists in the U.S.*

HAVE WE BEEN too complacent in the face of the certain fact that so very few people in our nation know only their mother tongue? Prominent educators have been warning us of this cultural deficiency, but perhaps none in the strong language used by Dr. John F. Gummere, headmaster of the William Penn Charter School in Philadelphia.

It has long been felt that the study of languages has suffered because of the prevalence of a crudely utilitarian attitude toward education. People want to study solely "to make a living." To those of such a "practical" bent, cultural assets mean little or nothing. But there are vastly more than mere academic ramifications to our "linguistic illiteracy," according to Dr. Gummere. Speaking on February 13, at the seventeenth annual luncheon of the Tuition Plan in New York, he stated flatly that "if we must learn to get on with other nations, other countries, other cultures, then let our first step be to learn to speak their language." He continued:

"There is no doubt in my mind that foundations, business and industry could actually do more for world peace and world understanding by financing the study of other languages by the linguistically apt than they do.

"One Government agency is apparently ready to finance at a cost of possibly \$50,000, a study of purely theoretical algebra for which there is absolutely no sign of practical application. This does not mean that one should oppose it, because we all know that pure research has again and again brought valuable and practical discoveries.

"This does mean that if similar grants were made for the eminently valuable and important study of other languages there would be no doubt about practical application."

Advocating the early teaching of foreign languages, Dr. Gummere cited an experiment at Penn Charter School during a summer vacation, to indicate that children enjoy learning languages. Thirty boys and girls who had just finished eighth grade studied French or Spanish voluntarily for thirty-four days and entered the second year of the language when they returned to school in September.

### *"Termination" for the American Indian*

FROM TIME TO TIME we have occasion to refer to the hardships endured by the American Indians in our country. (Cf. *SJR*, December, 1956, p. 272) In a strange way the Indian has been made the ward of our Federal Government, a situation not conducive to his welfare and happiness. Now the Government wishes to bring to an end its unique relationship with the Indian by closing the reservations where he has lived a somewhat segregated and protected existence. On the face of it, the termination of the closed reservation would seem to be desirable. Yet, there are certain important factors which have to be reckoned with; otherwise our new policy will serve only to create new hardships for the Indians and the missionaries working among them. Anent these hardships, *The Redlake Benedictine* of December last makes the following observations:

There has been much talk of late about ending the system of closed reservations, giving the Indians a final payment for their land and letting them make their own way in the world. There is much to be said against this scheme:

1. This will break the pledged word of the U. S. Government given in solemn treaties.
2. Other reservations in Minnesota thus opened solved no problems—most of the good Indians moved away, while the shiftless, the illiterate, and the law-breakers spent their money in a matter of weeks and stayed behind as social problems and welfare cases.
3. There is no justification for depriving the Indians of their land and chosen way of life. Put a large sum of money in the reach of the individual Indians and very few will be found who can resist the temptation to sell their lands and rights for apparent plenty. A good number do not have the wisdom and mature judgment required to make the proper choice in matters of such importance.
4. Due to lack of education, training, inexperience and sense of responsibility, many of those on the reservation are not now ready to make their way in the highly competitive labor market. It is not right to throw a person in the lake to sink or swim.
5. As it is, the Indians pay for their own welfare agencies—open the reservation and additional taxes will be imposed to take care of a large number of charity cases.
6. The purpose of termination is being satisfactorily accomplished under the system of closed reservations because even now many are moving off the reservation and mixing with the population without creating any difficult problems. Those who cannot make their living off the reservation are still able to come back to their ancestral homes.
7. Indians are free to move away and enjoy the "blessings" of termination at any time.



# HISTORICAL STUDIES AND NOTES

## THE HISTORICAL LIBRARY AT THE CENTRAL BUREAU OF THE CATHOLIC CENTRAL VEREIN IN ST. LOUIS, MO.

*Founded in 1913 by F. P. Kenkel, K.S.G., K.H.S., LL.D.*

### II.

IN HIS ANNUAL REPORT on the Central Bureau for the fiscal year ending June 30, 1916, Mr. Kenkel referred to the library as follows:

"If the Central Bureau is to be a true center of sociological study and information for the German Catholics in our country, it needs, most of all, a richly equipped library. Convinced of this important need, the Central Bureau has taken great pains during the past year to increase the stock of books of the library as much as possible. The *Central-Blatt* published two extensive articles to acquaint its readers with the importance of the library, hoping thereby to gain new friends for this institution among them. The results of this effort have not come up to expectations. On account of the heavy expenses entailed in the purchase of official and non-official publications, the Central Bureau could buy only the most necessary new books for the library. Nevertheless, the library received an increase of 300 books and 150 pamphlets. These accessions were acquired mostly from the bequest of the late Mr. George Stelzle, for many years organizer of the *Staatsverband* of Minnesota. The bequest added 75 books and pamphlets to the library. A donation from Father A. V. Garthoeffner, pastor of St. Mary's Church in St. Louis, added more than 150 books and pamphlets. These accessions were left by the late Father W. Faerber, former pastor of St. Mary's. We mention also eleven large volumes donated by Mr. F. G. Trutter of Springfield, Ill., which contain the laws enacted by the legislature of Illinois in 1915. Other donations to the library were made by Messrs. Joseph Frey of New York, Nicholas Gonner of Dubuque, J. Gummersbach of St. Louis, Arthur Preuss of St. Louis, A. Werdein of Buffalo, F. P. Kenkel of St. Louis and Father Antl of Savanna, Ill.

The present increase of the library necessitates the compilation of a catalogue to facilitate and simplify the use of the books. A few months ago this work was begun; but it had to be discontinued for a while. The present progress of the work gives assurance that the catalogue will be completed within a few months.

We may mention here again that the library is divided into two separate departments: one comprises literature on sociology and apologetics, and the other, historical works. We consider as "historical" every work which has reference to the historical development of German American Catholics. (*Central-Blatt and Social Justice*, September, 1916, p. 190)

In the November, 1916, issue of the *Central-Blatt and Social Justice*, Mr. Kenkel writes:

#### *Promotion of Historical Research*

A great step forward in the domain of the historical study of the Church in America is marked by establishment of a seminar for American Church History at the Catholic University in Washington, D. C. This foundation is praiseworthy proof of the conviction gained, that success in every field of culture is obtained foremost by a deep and solid study of history. The Central Bureau has also contributed to the promotion of this work by a donation of a set of the *Central-Blatt and Social Justice*, together with 100 valuable papers from the different CV Branches to the library of this Seminar. (*Central-Blatt and Social Justice*, November, 1916, p. 250)

In the February, 1917, issue of the *Central-Blatt and Social Justice* Mr. Kenkel wrote under the caption:



### *Gifts for the Library and the Register*

"The library and register were increased during the last month by several gifts. The historical department especially, which collects all writings relative to the history of Catholic Germans in America, was enriched by a notable accession. Everywhere, appreciation of the collection of historical source material gains ground, a trend which insures gladsome results."

The contribution of eight different parties are then listed. They donated seventeen books and sets of books.

All these articles of Mr. Kenkel were written in German and are here translated into English. In the March, 1917, issue of the *Central-Blatt and Social Justice* Mr. Kenkel published an article on "Library Publicity" in English which closes with these words: "We have ourselves to blame, if we leave the mighty engine of publicity unused for the cause of truth." (*Central-Blatt and Social Justice*, March, 1917, 340-341) The same issue lists accessions to the library for February, 1917.

In the April, 1917, issue of the *CB & SJ* Mr. Kenkel wrote in German:

### *Gifts to the Library*

"Mr. Henry Seyfried of Indianapolis, Ind., donated to the Central Bureau pamphlets of the Indiana Bureau of Legislative Information which form a notable accession to the already large collection of writings about the legislative and federal reform projects stored in the library of the Central Bureau. Very much could be done by various parties towards the increase of the library. The members of the State Branches, for instance, could see to it that the very valuable reports and surveys of the various states of the Union would be sent to the Central Bureau. The library of the Volksvereins in Muenchen-Gladbach treasures more than 30,000 volumes. Such a large collection is an absolute necessity for the efficient functioning of an institution such as our Central Bureau purports to be. Therefore, do not forget our library in the multiplicity of your good works." (*CB & SJ*, April, 1917, p. 28)

In the following month historical studies began to appear in *Central-Blatt and Social Justice*.

In the October, 1918, issue of the *CB & SJ* Mr. Kenkel reported in German:

"The library of the Central Bureau was increased during the last year by about 600 volumes, mostly gifts. The total number of books and pamphlets at present is 5,000, About 850 of them treat of apologetics, 2,000 treat of social problems and 1,000 concern the history of Catholics in America. There are 220 volumes of periodicals, 30 volumes of newspapers and the remainder comprise general reference books. We have also begun to collect clippings from newspapers on matters relating to German Catholics. At present 177 boxes of these clippings are preserved in a steel cabinet. The collection of clippings on social and apologetical problems totals 1,160 boxes. Both collections will be increased." (*CB & SJ*, October, 1918, pp. 236-237)

In the February, 1920, issue of the *CB & SJ*, Mr. Kenkel quotes the *Catholic Historical Review*, saying: "The best examples of parochial histories are those of German parishes throughout the country." He remarks in German: "German priests have done great service to historical studies in this way. This is a fact which has not been properly appreciated and is not recognized as much as it should be. Conscious of the value of such books, the Central Bureau has tried to collect these historical works as far as possible." (*CB & SJ*, February, 1920, p. 385)

In the same issue it is announced that the Central Bureau has established a book exchange with other libraries. A list was compiled of all books of which the Central Bureau had two or more copies. This list was sent to other libraries with the request that they select any book from this list and in exchange donate other books of their libraries which the Central Bureau did not have. The April issue states that the exchange list had been sent to fifty libraries.

In the July-August, 1920, issue of the *CB & SJ* Mr. Kenkel wrote:

"We must recognize as a great credit to the older generation of German Catholics of America that they not only founded and supported German newspapers and periodicals, but also succeeded in spreading as many good books as possible. The number of



books published in the German language for Catholics from 1850 to 1900 was larger than most of us might believe. The number of German Catholic periodicals is likewise considerable.

A large portion of that Catholic literature was published by Catholic weeklies in the form of premium for regular subscribers to the newspapers. The Central Bureau was fortunate in collecting a number of such books to retain them for future historical studies and as monuments of Catholic German bookmaking.

Nobody can know how many blessings these books have spread in their time. The fact that even now they are highly prized by older persons who will part with them only with great reluctance proves that in years gone by they fulfilled their mission adequately in the dwelling of the common laborer in the big city as well as in the lonely house of the settler in the backwoods or on the open prairie. To the priests and lay persons who have sponsored this apostolate of the press let us express our gratitude by erecting in the historical library of the Central Bureau a monument which will perpetuate their memory for future generations. You can help us do this by sending us each and every publication of German literature issued in the United States for use by Catholics i.e., books, pamphlets, calendars, newspapers, weeklies, printed loose leaves, programs, death notices and similar printings.. Personal letters and diaries of pioneers are especially welcome.

In November, 1920, Mr. Kenkel reported that the library was enriched during the last year (June, 1919, to June, 1920) with about 500 volumes, partly gifts and partly purchases. About 350 volumes were donated by forty-three benefactors. The inter-library exchange had been introduced. At the time the library treasured 7,100 volumes. Lack of shelving forced storage in the magazine of a large number of books. (*CB & SJ*, November, 1920, pp. 250-251)

In December, 1921, the collection of newspaper clippings was introduced as a new feature of library work. Mr. C. Korz suggested that "pamphlets, newspaper clippings and private letters which have reference to Cahensly be collected and sent to the Central Bureau.... Everything

which treats of the life and development of German Catholics of America, such as reports of congregations, publications on occasions of certain celebrations and jubilees, badges of societies, necrologies, etc., should be consigned to the archives and library of the Central Bureau. Thus it will be comparatively easy later on to compile a solidly documented history of the German Catholic element of our population and to nip slanderous falsifications in the bud." *CB & SJ*, December, 1921, p. 312)

Up to June, 1922, the Central Bureau had exchanged 315 books and pamphlets with seven libraries, among them the Congressional Library in Washington, D. C., with which 162 items were exchanged. (*CB & SJ*, June, 1922, p. 125)

In the *CB & SJ* of August, 1922, Mr. Kenkel reported that duplicate copies of books had been exchanged with libraries in Germany, and that demands for others had been received. But he continued: "Such demands can be met only if the friends of the Central Bureau will send us their books. How many books are lost even today through ignorance and negligence. Thus a pastor writes us that in his absence the Sisters in cleaning a room in the school building had burned valuable books which he had stored there. In families precious historical material is lost to perish when older people die and young clean out 'the trash,' as they say. Therefore, older people during their lifetime should send to the Central Bureau all printed matter and manuscripts, photographs of priests, churches, schools, death notices and souvenirs of First Masses. The Central Bureau keeps all valuable items and duplicates; superfluous books and manuscripts will be passed on to other libraries in exchange." (*CB & SJ*, August, 1922, p. 182)

It is a sad fact that as soon as Sisters take charge of a school, no school records will be found for many years after. In St. Augustine's school, Pittsburgh, Pa., the school records of the male teachers are still preserved, but of the records of the teaching Sisters nothing has been kept for forty years, from 1871 to 1911.

In the October, 1922, issue of the *CB & SJ* Mr. Kenkel reported at length on the book exchange with the Hamburg Library. He concluded: "We again request all members of the Central Verein to look in all corners and boxes in search for books and pamphlets printed in German, which



have reference to the history of German Catholics in America. We ask our members to forward materials to the Central Bureau. Every shipment will be examined and valuable publications will be consigned to the historical library, and duplicates and triplicates will be exchanged with other libraries."

In the April, 1923, issue of the *CB & SJ*, Mr. Kenkel published a long article in German under the title: "Which things Should be Preserved in the Historical Library of the Central Bureau." He wrote:

In 1912 the director of the Central Bureau requested the general convention of the Central Verein in Toledo to instruct the delegates to establish a special library for the study of the history of the German Catholics in America. The convention raised this proposal to a resolution, and since that time the Central Bureau has never ceased to collect printed and written material which yields information on the activity of German Catholics and their leaders in church and state.

Those who would take the trouble to read the short article of the celebrated Jesuit Father Grisar, published in the January issue of the *Stimmen Der Zeit* under the title, "An American Program for Catholic Historical Societies," would have to confess that the Central Verein has blazed the right trail long before the *Catholic Historical Review* made its appearance. Father Grisar, commenting on the article of Waldo G. Leland published in the *Catholic Historical Review*, enumerates items the historical societies should collect. He endorses the suggestion of the American writer to collect such every day things like menus of banquets, family cookbooks, tickets of plays, invitations to parties and even tickets to baseball games. Father Grisar remarks that Germans in the homeland would do well to imitate their cousins of America. The Central Bureau has from the very beginning attended to the collections of such articles and keeps them in a separate steel case.

Of course, the second object of collecting books has also been well attended to by the Central Bureau. The suggestion of Mr. Leland that Catholic historical societies should

try to acquire printings on local history, has been realized, since the Central Bureau has collected such material for the historical library. When Mr. Leland furthermore advocates the collecting of textbooks used in schools, the Central Bureau can proudly point to the stately row of German Catholic schoolbooks, some of them dating back to the 'fifties and 'sixties, and teaching both languages. Moreover, the Central Bureau collects religious periodicals, parish histories and calendars, among them the Ratisbon *Marien-Kalender* which in earlier years carried a special section about America containing valuable biographies and parish histories. Father Grisar remarks on this activity: "If Germans of past centuries had collected such historical material today we would not face the deplorable fact that whole sets of valuable publications of the last century have completely disappeared."

May these words help to carry the conviction of the necessity of such collections at the Central Bureau into ever more circles of our ethnic stock, and may they induce many to send the Central Bureau not only books but all such other items as we have pointed out which are valuable objects for the historical library. Especially desirable are manuscript letters and books of pioneers.

We may doubt that the Central Verein will ever be placed into such favorable circumstances as was the American Irish Historical Society by the recent legacy of Dr. J. T. Nagle who left to it not only a stately building but also \$60,000 for maintenance and 2,000 books.

The historical collection of the Central Bureau today counts almost as many volumes (2,000), whereas the general library counts about 8,000. But how difficult it has been to gather all these books in the presence of the apathy of the good Germans who cannot be roused to the liberality toward this work as have been some Anglo-Americans and other bibliophiles.

(To be concluded)

REV. JOHN M. LENHART, O.F.M. CAP.  
Pittsburgh, Pa.



## Book Reviews

### *Received for Review*

- Bolshakoff, Serge, *Contemporary Mystics Vol. I. Father Michael Recluse of Uusi Valamo*. Serge Bolshakoff, 16 Marston St., Oxford, England. No price.
- Conway, William, D.D., D.C.L., *Problems in Canon Law*. Newman Press, Westminster, Md. \$5.50.
- Frazier, E. Franklin, Ph.D., *The Negro in the United States*. Revised Edition. The Macmillan Company, New York. \$6.40.
- McKenzie, John L., S.J., *The Two-Edged Sword. An Interpretation of the Old Testament*. Bruce Publishing Company, Milwaukee. \$4.50.
- Wiesinger, Alois, O.C.S.O., *Occult Phenomena in the Light of Theology*. The Newman Press, Westminster, Md. \$5.00.

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### *Reviews*

- Ple, A., O.P.; Bouyer, Louis, Cong. Orat.; Carfaux, L.; Hislop, Ian, O.P.; Leonard, A., O.P., *Mystery and Mysticism*. Philosophical Library, New York, 1956. 137 pages. \$4.75.

**F**LYING FORTRESSES and transcontinental luxury airliners came only after many groping attempts of the Wright brothers—and more wrong brothers—whose work showed what would *not* fly.

In the early stages of the study of electricity, essays were written with hardly a suspicion of the modern vast development of the subject. Yet these tentative studies had great importance, inconclusive though they were, because these pioneering efforts blazed trails which are now six lane highways bringing benefits of electrical know-how to whole nations.

Perhaps in a similar way it is necessary that some points in the development of doctrine be treated in an exploratory way at first. These initiating considerations will ignite further thoughts on the subject, other data will be collected, new connections and relations will be observed. Thus a solid body of knowledge develops.

The distinguished contributors of *Mystery and Mysticism* are, I think, performing a great service toward a better knowledge of an important though undeveloped subject in Catholic thought. They are aware of limitations in their work (as on page 82: "superficial but varied survey," "somewhat ambitious title which introduces this study"); but they have tackled a subject which needs discussion, and have carried it to greater clarity.

Besides the title essay, there are five other interesting topics ranging from phases of the history of the word in pre-Christian times to St. Paul's mysticism.

REV. JOHN JOLIN, S.J., PH.D., S.T.L.  
Regis College, Denver

- Kelly, Sir David, *The Hungry Sheep*. Newman Press, Westminster, Md., 1956. Pp. xvi + 244. \$4.00.

Scattered personal remarks in this book reveal the author to be a man of mature years who has spent much of his life reading in the social sciences and analyzing international developments. The jacket reveals him to be the former British Ambassador to Argentina, Turkey and Russia. He culled the cryptic title of his book from Milton whom he quotes as a conclusion to his work: "The hungry sheep look up, and are not fed. . ."

Sir David Kelly contends quite correctly that entire sciences have been vitiated because their major exponents proceeded from false philosophical premises. "The underlying theme of this book," he says on p. 222, "is that the crisis of our civilization is primarily a spiritual crisis and that our political and economic difficulties are its surface manifestations. Failure to realize this is natural if the crisis is itself ultimately due to false ideas about the nature of man and society."

Unfortunately the book is neither scientific nor popular. It lacks both scholarly footnotes and an index. It has a bibliography; yet the author explains naively: "The names of some publications have been omitted although I had studied them with care, because I wished to avoid even the appearance of recommending works, however significant, which I consider false, misleading and sometimes dishonest." Lastly, the style of the book is tedious for various reasons. Some paragraphs are over a page long and sentences of seventy words are seldom lucid. The thesis of the book is good; the same cannot be said of its presentation.

REV. B. J. BLIED, PH.D.  
Fond du Lac, Wis.

- Goldstein, David, LL.D., K.S.G., *My Boston Pilot Column. Catholic Crusaders for Christ*, Astor P.O., Box 230, Boston, Mass., 1956. Pp. 402. \$3.00.

Father Kenny saw the advertisement of Dr. Goldstein's volume in *Social Justice Review* and on the force of this ad procured a copy. He was so taken by the several surprising features of this work that he felt it ought to be entitled "The Book of the Year." He thinks that every priest should have a copy on his desk for ready reference. Eight priests to whom, on various occasions, he showed his copy, sent for the book. A layman, upon examining it, explained that it was the book he was looking for for years. "My daughter's husband is a Protestant," he said. "She'll put it where he sees it. Her prayers were waiting for this kind of help."

We asked Father Kenny to write a critique. Here he gives us a synopsis of a few of the 180 Columns which appeared originally in *The Boston Pilot*. (Ed.)

Here is something altogether new in the field of what theologians call apologetics. There is



nothing apologetic, however, about the Catholicity or the method of crusading revealed in the pages of this book.

There is no gainsaying the fact that the majority of the people we Catholics meet jostling along our thoroughfares, and those with whom we spend pleasant evenings in their and our parlors, are spiritually moving through life in the way that leads to destruction; for "narrow is the way that leads to life and few they are who enter therein." Something must be done, if we really love our neighbor, to break down our complacency with our present-day approach to the obligation of saving the souls of our fellows.

"Christ has no hands but our hands  
To do His work today,  
No other lips but our lips  
To tell lost souls the way.

"He gave Himself a ransom,  
A sacrifice for all;  
And now he pleads for messengers,  
Shall we not heed His call?"

Our volume, before and after this summons (p. 165), gives an emphasis to the warning that "the kingdom of heaven suffers violence and the violent bear it away." That its readers may awaken to the seriousness of the situation, it shakes them and strikes them, as it were, by its earnestness; it pours the gleam of the flashlight of Truth into their eyes until the very blind spot shines with light. Its first approach is to the Jews, the Jews in general and then to particular present-day champions of Judaism. Its violence is like that of an elder brother who hobbles a younger from an act that would bring disgrace to his family and his faith. The approach is fierce but love inspired.

See, by example, the cogency of Dr. Goldstein's method: the first snaffle of the Jew against Christianity is his idea of the plurality of Persons in God. He thinks we adore three Gods, whereas his first prayer, the *Shema*, insists that God is one. Goldstein quotes the *Shema*. There it is. It doesn't say our God, but our Gods, is one. The word *Elohim* is plural. Goldstein goes on to cite numerous instances in *Genesis* in which God is plural, such as: "Let *Us* make man to *Our own image*..." No true Jew, after reading this column, can reasonably balk at three Persons in One God.

The following story, gleaned from Dr. Goldstein's book, is too interesting to be passed over. It will be recalled that many persons who heard Jesus foretell the fall of Jerusalem and the destruction of the Temple were yet alive after the death of Our Lord when these events came to pass. The Talmud recounts that a high-priest, upon seeing the Temple in flames, went to the roof of the sanctuary with a group of the flower of the priesthood. Holding the keys of the Temple in his hands, he said: "Holy One, Blessed be He, Creator of the universe, since we are not worthy to be your faithful custodians, we return the keys of your house to you!" With these words the keys were thrown upward. Something in the form of a hand descended from heaven and grasped the keys. The keys symbolize authority. Keys of a more lasting Temple were already

given to Peter; Pius XII is their faithful custodian today.

The crushing fact that is dissipating Judaism today is made conspicuous, namely, that the long expected Messiah, who was to be of the tribe of Juda and the family of David, is a vain expectancy, since there is no man on earth today who can historically claim to be a descendant of David.

The memory of the Spanish Inquisition strangely rankles in the breast of many Jews as a deterrent to their embracing Christianity. It were difficult to find in any huge volume a more complete explosion of that classic fabrication than that given by Dr. Goldstein in a brief space in *My Boston Pilot Column*.

Turning from the Jews to the Protestants, all of whom have to subscribe to "the Bible and nothing but the Bible" as the authority for their faith, we meet at the very outset (p. 108) the startling statement that the Protestant Old Testament is a combination of anti-Christian books. The proof is unassailable and is simplicity itself. It demonstrates that the Protestant Old Testament is the work of Akiba of the year 90 A. D., a Jew who hated Christ and toned down the prophecies the Christians were quoting to prove that Jesus was the Messiah. Akiba's Messiah was one Bar Kochba. This Bar Kochba supposedly undertook to drive the Romans out of Jerusalem. His attempt—a failure—cost the lives of half a million Jewish followers. The Protestant Bible (Old Testament) is based on Akiba's compilation. (p. 103f)

The protagonists of the Reformation, Martin Luther—the apostate priest, and Henry VIII, the many-wived murderer, the volume presents in their true hideousness. These are the two criminals who are largely responsible for tearing the British and German peoples away from the Christ-instituted way of salvation.

Luther fares the worse of the two. With great reluctance, Dr. Goldstein quotes an extract from Luther's *Table Talk* which Catholic controversialists generally, for decency's sake, pass over. It justifies his naming this column not "Luther Against the Church," but "Luther Against Christ." (p. 245)

An extremely happy feature of Mr. Goldstein's book is that its chapters, or "columns," retain the form in which they appeared in *The Pilot*. Here, as there, each column is a unity, and rounds out its thought to completion; and each is a sound, clear and unassailable pronouncement. This makes the volume a desk book for the busy priest; and for the Catholic layman a *ruse de guerre* to put in the way of his religious-minded neighbor.

REV. LAURENCE J. KENNY, S.J.  
St. Louis University

### Book Note

A LIBRARIAN repairing a catalogue of the old books in the library of St. Mary's Church in Warwick, England, has discovered a printed breviary which apparently is unique. The breviary was printed in 1488 by William Caxton, "the first English printer," and was bound in Paris.

# THE C. V. AND THE CENTRAL BUREAU

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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

**Central Bureau of the Central Verein**  
 3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editor not later than the 18th of the month preceding publication.

## ALLENTOWN PREPARES

A SIGNALLY SUCCESSFUL meeting of the local Convention Committee was held in Sacred Heart Rectory, Allentown, Pa., on Sunday, February 24. The meeting was called by the Rt. Rev. Msgr. Leo G. Fink, pastor of Sacred Heart Church, a staunch supporter of the Catholic Central Union.

The Catholic Central Union and the Central Bureau were represented at this meeting by Rev. Victor T. Suren, the Bureau's director. The National Catholic Women's Union, which will again hold its annual sessions jointly with the CU was represented by its president, Mrs. W. F. Rohman of St. Louis. Mr. C. Joseph Lonsdorf and Mrs. Catherine Higgins, presidents of the Pennsylvania Branches, were also in attendance as was Mrs. Marie Baer of Pittsburgh.

The meeting favored following the general plan of last year's convention in Wichita, especially in regard to the schedule for Sunday. This means that the Solemn Pontifical Mass will be celebrated in Sacred Heart Church at 10:00 A.M., to be preceded by a short procession from Rockne Memorial, a parish building immediately across the street from the church. The convention inaugural ceremonies will take place at 2:00 P.M. in the ballroom of Americus Hotel, convention headquarters, which will be entirely reserved for the

delegates. At this session one major address will be given after the usual formalities which constitute the convention's formal opening. The convention dinner, a feature of our annual meetings for the past decade, will be served at 6:00 P.M. on Sunday. A guest speaker will grace this occasion. The youth rally has again been assigned for Saturday night.

As a convenience to the delegates, the daily convention High Mass will be celebrated in an appropriate hall in the hotel. However, the Blessed Sacrament will not be reserved in the hotel. For evening devotions the delegates will assemble in nearby St. Stephen's Church.

A diversionary feature of the convention will be a pilgrimage to the historic church of the Most Blessed Sacrament in Bally, about thirty miles from Allentown. This pilgrimage is scheduled for Monday afternoon.

At the conclusion of the deliberations in Sacred Heart Rectory, Mr. Frank X. Erlacher was appointed general chairman of the convention and will be assisted by Mrs. Fred Tate who will function as co-chairman.

The CU and the NCWU may expect the best in hospitality in Allentown. The local priests and laity are thoroughly dedicated to the task which lies ahead. They have the good fortune to work under the inspiring leadership of Msgr. Fink.



*Central Bureau Assistance Committee*

February 28, 1957

TO THE STATE BRANCH OFFICERS AND  
MEMBERS OF THE  
CENTRAL BUREAU ASSISTANCE COMMITTEE:

A FEW DAYS AGO, on February 16, we observed the fifth anniversary of the birth into Eternity of our beloved Dr. Frederick P. Kenkel, "Peerless Leader" of our Catholic Central Union.

Dr. Kenkel did many great things as a staunch Catholic and an outstanding intellectual, for which his name has gone down with highest honor in the annals of the Church in America. Not the least of his noteworthy accomplishments, and one that should be close to the hearts of all members of our venerable C.V., is the founding and the efficient administration, for more than forty years, of our Central Bureau in St. Louis.

This fact is by no means new to us, but it is most appropriate to recall it at this time when the services of our Bureau are so badly needed. The years have not diminished those needs; rather, they have emphatically increased them. As the months pass, our potentialities multiply, and each new day brings a new challenge. Unfortunately, we are able to meet them only part way.

Our drawback is by no means a lack of leadership. Happily, we have that in Dr. Kenkel's most capable successor, Father Victor Suren, who is spending himself in our cause. We have it also in the efficient staff working with him. What does hold us back, however, is our perennial lack of funds. Had we the financial resources we ought to have, there would be no limit to the work we could do for the honor and glory of God and the extension of His Kingdom on earth. Many of our most cherished ambitions could be realized, and we could at last meet the countless demands placed upon us.

Our members, above all, must come to realize this fully. Won't you please help to recall these facts to the membership in your State Branch, and by all means, continue, and even extend your appeal on behalf of our Bureau. After all, the whole life of our Bureau depends in a large measure upon the support, moral and financial, of the men and women who comprise the organizations to which it belongs. Without them we may well be lost; with them broad vistas can stretch before us.

May God bless you and reward your efforts abundantly.

Sincerely yours,

R. F. HEMMERLEIN  
Chairman

*Texas State League Speaks out on  
Federal Aid*

THE CATHOLIC STATE LEAGUE of Texas, a very active Branch of the Catholic Central Union with an alert Committee on Public Affairs, adopted the following resolution on the subject of Federal aid to education as conceived in a bill now pending in Congress:

The President of the United States has recommended in a special message to Congress appropriation by the Congress of the sum of \$1,300,000,000 Federal aid for school construction to be distributed among the various states, and in addition, the sum of \$750,000,000 to purchase bonds of school districts which are not readily saleable, plus other appropriations for the same purpose, to be used, however, exclusively for public schools.

Mr. Freeman of the President's Educational Commission has reported to the President that investigation has disclosed that not a single state in the Union is unable to provide the necessary funds to maintain its school system. More than half of the Governors at their last annual meeting expressed themselves as being opposed to Federal aid for school construction.

Ex-Governor Driscoll of New Jersey, in articles condensed in the *Reader's Digest* for December, 1956, and January, 1957, has shown the fallacy of Federal aid. He has proved conclusively that Federal aid inevitably doubles and trebles the cost of a project as illustrated by these examples: Toledo built an airport for \$4,000,000 which under Federal control and with Federal aid would have cost \$12,000,000; Kansas City, after accepting Federal aid, was compelled to needlessly remove four inches of hard river sand which had been used locally for years as a satisfactory base upon which to pour concrete, this measure resulting in a cost greater than the funds received from the Federal Government.

President Eisenhower has sounded the following warning: "If you take the centralization short-cut every time something is done, you'll perhaps get quick action. But there is no perhaps about the price you will pay for your impatience; the growth of a swollen, bureaucratic, monster government in Washington, in whose shadow our state and local government will ultimately wither and die."

Secretary of the Treasury Humphrey has warned that unless Federal spending is curtailed, we will suffer a devastating depression. Ex-President Hoover has warned the nation against this excessive spending.

Ex-Governor Alfred E. Driscoll has stated—and he is a member of the President's Commission on Intergovernment Relations—that Federal grants inevitably lead to Federal control. Federal control must necessarily lead to a monolithic system of education.

We, the Executive Committee of the Catholic State League of Texas, representing more than 25,000 citizens, therefore, protest the appropriation of Federal tax dollars for the school construction bill for the reasons hereinabove alleged, and for the additional reason that the appropriation of tax money for the exclusive use

While on his visit to Rome last fall, the Rev. Joseph J. Schagemann, C.Ss.R., sought and obtained the Holy Father's blessing for the officers and members of the Maryland Branch of the Central Verein.

of public schools is discriminatory, and places an unjust burden upon Catholics and other citizens of this nation who at their own cost and expense are educating in private and parochial elementary and high schools, colleges and universities, more than six million children and are, in addition, paying their full share of the cost of maintaining the public system of education from the elementary school through the university, whereas they are deprived of auxiliary services, such as bus transportation, made possible from funds appropriated by the State and Federal governments from which Catholic and other children attending private schools are excluded or barred at the expense of sacrificing their moral and religious convictions.

The secretary of this organization is hereby directed to forward a copy of this Resolution to His Excellency, the President of the United States, and to the United States Senators and Representatives in Congress from Texas.

Adopted at San Antonio, Texas, this the 10th day of February, A.D. 1957.

/S/ WALTER E. ZIMMERMAN, Sec'y  
Catholic State League of Texas

## *District and Branch Activities*

### *Kansas*

THE INTER-PAROCHIAL meeting of the Catholic Union of Kansas, held on February 24 in Sacred Heart Parish, Colwich, was a symposium on Pope Pius XII in token of the Sovereign Pontiff's 81st birthday. On March 2, Pope Pius XII observed his 81st birthday and the completion of eighteen years in the Sovereign Pontificate. Hosts to this meeting were the Men's Society of Sacred Heart Church and their pastor, Rev. John Moeder.

A highlight of the meeting was a movie titled "The Life of Pius XII," which was narrated by Bishop Fulton J. Sheen and introduced by Cardinal Spellman. Five persons from among the clergy and laity who had the privilege of seeing the Holy Father in Rome related their experience and told of the impression made upon them by His Holiness. The five persons included Rt. Rev. Msgr. J. A. Klug, Father Debes, Mrs. Margaret Lies, Mrs. Lena Betzen and Bernard Lies. Two five-minute addresses on subjects relating to the Holy Father were also given. Father Moeder spoke on "The Primacy of Peter," while Rev. Stanislaus Esser, spiritual director of the Kansas Branch of the NCWU, lectured on "The Discovery of the Tomb of St. Peter." Dr. B. N. Lies, president of the Catholic Union of Kansas, discussed "Armament Control" briefly, while Harry Biltz enlightened the delegates on "The United Nations, A Hope in the Troubled World." Rev. Reinhard Eck, spiritual director of the Catholic Union, gave a brief analysis of the 1956 Christmas message of our Holy Father.

The evening's program, commendable in its concept and arrangement, thoroughly edified the four priests

and one hundred and seventy lay people who were in attendance. The officers of the Catholic Union merit high commendation for their genuinely Catholic spirit which moved them in arranging a so-fitting tribute to our illustrious Sovereign Pontiff. A deep loyalty to the Holy See, traditional with members of the Central Verein, is always a true index of a fervent Catholic piety.

At the meeting in Colwich it was announced that the annual charity social will be held at Andale on the Feast of St. Joseph, March 19. The proceeds of the social will be divided between the Villa Marie, diocesan home for the aged, and the Central Bureau in St. Louis.

### *Catholic State League, Texas*

The Executive Committee of the Catholic State League met on February 10 to consider several matters of moment. The meeting decided that the forthcoming 57th annual convention of the State League will be held July 23-25 in Hallettsville.

Presiding at the executive meeting, which was attended by seven priests and forty-seven laymen, was Maurice Hafernick of Houston, president of the League. The priests in attendance included Very Rev. Alois J. Morkovsky, V.F., pastor of Sacred Heart Parish, who was host to the meeting along with members of the St. Joseph's Society and the Christian Mothers' Society of his parish.

An interesting report on rural life activities was submitted by Justin Hess. The subject of awards to Catholic boys and girls competing in a rural life program was discussed at length. As in the past, awards to winners on the state level will be made at the annual convention in Hallettsville. The League voted an increase in the funds to be made available to Mr. Hess' committee for the promotion of the awards project.

John P. Pfeiffer, alert chairman of the League's Committee on Public Affairs, presented two resolutions which were adopted. The one resolution opposed the visit of Marshal Tito to the United States. The other statement expressed the Central Verein's opposition in principle to Federal aid to education. Both resolutions advocated that members of the Catholic State League write their Representatives in Congress to express their stand on the two questions considered.

Michael Smith of D'Hanis, a member of the league's Rural Life Committee, urged those present to communicate with their representatives in the House of Representatives and Senate in Austin to express their opposition to House Bill 324. The proposed bill would require consolidation of school districts in Texas with larger districts in such localities where the high school attendance was less than 250 students.

### *Southwest District, Texas*

The Southwest District of the Catholic State League of Texas met for its annual session on February 24 in D'Hanis. More than two hundred delegates attended and were greatly honored with the presence of Most Rev. Stephen A. Leven, Auxiliary Bishop of San Antonio, who was celebrant at the Benediction of the



Most Blessed Sacrament which introduced the afternoon's activities. In his remarks to the delegates later in the afternoon, Bishop Leven spoke in praise of the Catholic Central Union and the State League. He urged his listeners to continue steadfast in the tradition of these pioneer Catholic organizations. Literature on the Catholic Central Union, sent to Bishop Leven by Joseph A. Kraus, was used by His Excellency to very good advantage. In his address, Bishop Leven drew for inspiration on the motto of last year's national convention. Members of the Catholic State League recall that approximately twenty years ago, as Father Leven, His Excellency preached the sermon at a State League convention in Windthorst.

The Southwest District comprises societies from La Coste, Castroville, Charlotte, D'Hanis and San Antonio. Daniel B. Keller is president of the District and B. J. Reininger is secretary.

### *SJR Recommended*

AROUND THE FIRST of the year the Central Bureau began receiving an uncommon number of requests for trial copies of *Social Justice Review*. Many of those requesting issues of our magazine stated that they were doing so on the recommendation of Rev. Joseph Reiner, C.M.M., editor of *Leaves*, a bimonthly publication of the Mariannahill Fathers. Our attention was thus called to Father Reiner's column in the November-December issue of *Leaves* in which he stated the following:

"From time to time we come across various publications, books, etc., that we consider worthy of calling to the attention of our *Leaves* readers, recommending them for their excellence.

"Such a publication, in our opinion, is the magazine *Social Justice Review*, published by the well-known 100-year old Catholic Central Verein of America.

"If you are looking, not for entertainment, but for good solid Catholic viewpoint reading material on almost every imaginable current question, you can always be sure of finding it in the *Review* which will introduce you to a pleasant new experience—the richly satisfying and rewarding habit of thinking and meditating about the things that really matter in life..."

What Father Reiner finds as the fruits of reading *SJR* have ever been our objectives in publishing our monthly journal. We are truly grateful to the priest-editor for his tribute and recommendation.

### *Convention Calendar*

ONE-HUNDRED-SECOND CONVENTION of the Catholic Central Union of America and the Forty-First Convention of the National Catholic Women's Union: Allentown, Penn., August 24-28. Convention Headquarters: Americus Hotel.

Catholic State League of Texas, including the Men's Section, Women's Section, the Youth Section and the Catholic Insurance Union: Hallettsville, July 23-25.

## NECROLOGY

### *Charles L. Kabis*

A DEDICATED MEMBER of the Central Verein, a familiar figure at national conventions for many years, was called to his eternal reward on February 12. Charles L. Kabis died at his home in Irvington, N. J., in his 79th year, after a lingering illness.

Born in Alsace-Lorraine, Mr. Kabis was brought to this country by his parents when he was eight years old. He lived in Newark for the greater part of his life, having moved to Irvington only nine years ago. As a young man he joined the Newark police department in 1906 and remained with the department until his retirement in 1935. He held the rank of sergeant.

A member of several Catholic organizations, Mr. Kabis gave his full loyalty to the Catholic Central Verein and to the New Jersey Branch of our federation. He served the Verein as a member of its Board of Trustees for eight years, an office which indicated his regular attendance at national conventions. For many years Mr. Kabis was treasurer for the New Jersey Branch of the CV.

Surviving Mr. Kabis are his widow, Elizabeth Goerz Kabis, a daughter and three sons. The daughter is Sr. Mary Elise of St. Elizabeth's College, Convent Station. In April Mr. Kabis and his wife would have celebrated their 55th anniversary of marriage.

A Solemn Mass of Requiem was celebrated in Sacred Heart Church, Irvington, with burial in Gate of Heaven Cemetery. (R.I.P.)

### *Rt. Rev. Msgr. George Zentgraf*

HIS EMINENCE, Francis Cardinal Spellman, Archbishop of New York and Military Vicar of the Armed Forces of the United States, presided at the Solemn Mass of Requiem and gave the final absolution for the late Msgr. George J. Zentgraf, pastor of Holy Name Church in Manhattan, who died on January 22.

Msgr. Zentgraf, who had been associated with Holy Family Church since December, 1936, when he was appointed administrator of the parish, was born in the Melrose section of the Bronx on June 27, 1887. He began his studies for the priesthood in 1908 when he entered St. John's Seminary. In 1910 he went to Rome to continue his studies at the North American College, but later Cardinal Farley, then Archbishop of New York, seeing the need for German-speaking priests in New York directed him in 1912 to complete his theological studies at the Royal Imperial University at Innsbruck, Austria. He was ordained on March 28, 1914, by Most Rev. Thos. F. Cusack, then Auxiliary Bishop of New York.

His first assignment was to St. Joseph's Church in New York, where he served as assistant until October, 1918, when he joined the Chaplains' Corps of the United States Army. In France, he was senior chaplain of Base Section No. 7 for American troops and German Prisoners of War in Charent. After his re-



turn from France in 1919, he was again assigned to St. Joseph's Church and served there until February, 1920, when he was appointed professor at Cathedral College. He received his Doctorate of Philosophy at Fordham University in 1922.

Early in 1920 Msgr. Zentgraf was commissioned a lieutenant in the Reserve Corps and did active duty at the Contact Camp in Blauvelt. He attained the rank of captain in 1925, serving at Ft. Hancock, N. J., and Plattsburg, N. Y. After being assigned Chaplain to the 244th Coast Artillery in 1930, he accompanied the old 9th Regiment to Ft. Ontario. His World War II service began on September 15, 1940, with the 244th Coast Artillery at Camp Pendleton, Va. In the fall of 1941 he became Regimental and Camp Chaplain with an additional assignment as Harbor Defense Chaplain of the Chesapeake Bay area. In June, 1942, he was sent to Ft. McPherson, Ga., as chaplain of the Third Corps, and on November 1, 1942, was advanced to the rank of colonel, directing at times some 150 chaplains.

On December 12, 1943, he was assigned to the headquarters of the Western Defense Command at the Presidio, San Francisco. In April, 1945, he was assigned to the Second Service Command at Governor's Island. He was discharged from active service on July 9, 1946, and retired in 1948 as a Brigadier General, New York National Guard. He founded the St. Boniface Post, Catholic War Veterans.

Msgr. Zentgraf was appointed pastor of St. Boniface Church in Manhattan in 1928, and was named administrator of Holy Family Church in 1936. After his discharge from service after World War II, he resumed his pastorate at St. Boniface and the administration of Holy Family Parish in June, 1946. In 1950, Pope Pius XII elevated him to the rank of Domestic Prelate with the title of Right Reverend Monsignor.

The sermon at Monsignor Zentgraf's funeral was preached by Rev. Rudolph Kraus, pastor of the Church of St. Mark, Tarreytown, and spiritual director of the New York City Branch of the Central Verein. The late Monsignor was deeply interested in the Verein and was a subscriber to *Social Justice Review* for over twenty-five years. He was also associated very actively with the Kolping Society in New York, being designated as "an extraordinary member" by Mr. Theobald J. Dengler.

The late Monsignor is survived by a brother and a sister, both residing in the Bronx. (R.I.P.)

### *Mary Misbach, Organizer of the NCWU*

The National Catholic Women's Union, auxiliary of the Catholic Central Union, was organized in 1916. Among the women prominent in the organization of our sister organization was Mrs. Mary Bischoff Misbach, wife of Leonard Misbach of Hamden, Conn., who departed this life on February 27. Mrs. Misbach's death followed upon a painful illness which beset the deceased for a protracted period.

A regular attendant at national conventions, Mrs. Misbach was universally recognized for her initiative

and willingness to expend her efforts in promoting the NCWU. With a few other women she was instrumental in organizing the Connecticut Branch of the NCWU in 1926. As first vice president of this Branch under Mrs. Catherine Herrmann for a period of six years Mrs. Misbach succeeded the latter in office. Upon expiration of her presidency, she retired to the ranks only to assume the burden of secretary after a short lapse of time.

A Solemn Mass of Requiem was celebrated for the repose of her soul in St. Boniface Church, New Haven on March 2. A crowded church with women predominating attested to the esteem in which Mrs. Misbach was held by her associates in the lay apostolate. The NCWU was represented on this occasion by Mrs. Charles Wollschlager of Waterbury, Conn., 2nd vice president of the organization. While members of the Connecticut Branch attended the funeral services in large numbers the State affiliate was officially represented by Mrs. Catherine Herrmann, honorary president, and Miss Barbara Kraft, financial secretary. Central Verein members in attendance included Albert A. Dobie, general secretary of the CV, Thomas Mann, president of the Connecticut Branch, Charles Reinhard and Charles A. Wollschlager. The last two mentioned are honorary presidents of the Connecticut Branch.

Mrs. Misbach is survived by her husband and a daughter, Miss Helen K. Misbach. (R.I.P.)

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The Vice Rector of the North American College in Rome, seminary for priestly candidates, was happy to receive a copy of the 1956 CV *Declaration of Principles*. "We shall be grateful," he wrote to Father Suren on November 5, "for whatever additional copies you may decide as sufficient to pass among and to be read by our three hundred students." The Central Bureau gladly sent three hundred copies of the *Declaration* postpaid.

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What does its mission program cost the Central Bureau in terms of postage? In the month of January alone, \$167.00 was expended for shipment of parcels to various missions near and far. In February, this cost soared to \$246.50. The cartons contained bandages, leper pads, clothing, medicines, books, prayer books, etc.

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An Oblate Father in Saskatchewan, Canada, recently requested a copy of the 1956 CV *Declaration of Principles* because "in these *Declarations* we obtain a clear view of the trends of our time."

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"We have already received both the 500 calendar and the 1,500 Christmas cards, which are very beautiful. I am deeply grateful to you for your kindness and your generous response."

This acknowledgment was received from a chaplain of one of our Federal penitentiaries in the Midwest. The Central Bureau had been sending this institution calendars and Christmas cards for the past several years.



## Contributions to the CV Library

### General Library

MOST REV. A. J. MUENCH, D.D., Germany. *Die Katholische Frau* 1956. Augsburg, 1956.

## Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to  
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*Address, Central Bureau, 3835 Westminster Place,  
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### Donations to Central Bureau

Previously reported: \$1,608.75; Mrs. W. H. Siefen, Conn., \$5.00; Sr. M. Pacifica, Franciscan Sisters, O.L.P.H., \$.30; Miss Rita Dame, Mo., \$.50; Total to and including February 28, 1957, \$1,614.55.

### Chaplains' Aid

Previously reported: \$212.56; St. Francis de Sales Ben. Soc., \$5.88; St. L. and St. L. Co. Dist. League C. U. of Mo., \$9.10; C.W.U. of N. Y., Inc., \$25.00; Total to and including February 28, 1957, \$252.54.

### St. Elizabeth Settlement

Previously reported: \$11,487.71; Interest and Dividends, \$9.37; Donations, \$5.76; From Children Attending, \$1,131.54; Greater St. Louis United Fund, \$2,000.00; Total to and including February 28, 1957, \$14,634.38.

### Catholic Missions

Previously reported: \$8,421.53; Nick Mohr and Family, Kan., \$25.00; Mrs. Magdalen Schneider, N. Y., \$5.00; Mrs. Wm. Luecke, Mo., \$6.00; Bernard C. Schaper, Mo., \$30.00; Nick Mohr, Kansas, \$3.00; Mr. and Mrs. Thos. Toomey, Ill., \$5.00; Margaret Nebel, Ill., \$5.00; Miss Margaret Buggle, \$35.00; N. N., Mo., \$25.00; N. N. Mission Fund, \$40.00; St. Louis and St. Louis Co. Dist. NCWU, \$6.00; Sr. M. Pacifica, Franciscan Sisters, O.L.P.H., \$20.00; Mr. Henry Mais, Idaho, \$12.00; N. Y. Local Br. C.C.V. of A., N. Y., \$1.00; C.W.U. of N. Y., Inc., \$16.00; Total to and including February 28, 1957, \$8,655.53.

### Hungarian Relief

Previously reported: \$4,786.75; Mr. Charles Merz-lufft, \$100.00; Mrs. J. Harry Kraemer, \$10.00; Rev. Bernard S. Groner, \$15.00; Marie Gill, \$5.00; St. Stephan's Altar Society, \$17.75; N. Y. Local Br. C.C.V. of A., \$10.00; St. Louis Resettlement Committee, \$1,020.00; Total to and including February 28, 1957, \$5,964.50.

### Christmas Appeal

Previously reported, \$3,623.66; Michael Pfeffer, Pa., \$3.00; Christian Mothers Soc., Tex., \$5.00; St. Coletta Ct. 411, W.C.O.F., Ill., \$2.00; St. Michael's Society, N. Y., \$5.00; St. Joseph's Society, Tex., \$10.00; St. Joseph Men Sodality, Mo., \$5.00; C.W.U., of Brooklyn, N. Y., \$25.00; St. Margaret Society, Minn., \$2.50; Men's Sodality, Mo., \$10.00; Bernard Schaper, \$5.00; Mrs. A. Goellner, Mo., \$2.00; Rev. Joseph T. Ryan, N. Y., \$5.00; Nick Schumacher, Iowa, \$5.00; St. Ann's Sodality, Mo., \$10.00; Josephine Ernst, Mo., \$2.00; St. Joseph's Men Sodality, Ill., \$10.00; St. Augustine Ct. 359, C.O.F., Ill., \$5.00; John B. Ahillen, Mo., \$5.00; CWU Maryland Br., \$10.00; Ladies Aux. Cath. Kolping Soc., N. Y., \$3.00; Barbara Craft, Conn., \$5.00; Peter Geissler, N. Y., \$5.00; Elmer Johnson, Kan., \$2.00; Albert A. Dobie,

Conn., \$5.00; St. Peter & St. Clement Ben. Soc., \$10.00; C.C.V.A., New York Br., \$25.00; Mrs. Caroline Naeley, Mo., \$1.00; Mrs. William Siefen, Conn., \$20.00; Mrs. May Voerg, Mo., \$5.00; Rev. Francis Buechler, N. Y., \$10.00; St. Peter and Paul H.N. Soc., Ill., \$10.00; St. Joseph's Sick Ben. Soc., Wis., \$5.00; Fred R. Wolf, Pa., \$1.00; Holy Trinity Society, N. Y., \$5.00; St. Ann's Christian Mothers Soc., Tex., \$5.00; Miss Henry Franz, Ill., \$5.00; Rev. George M. Kalb, N. Y., \$5.00; St. Joseph's Mutual Aid Soc., Ark., \$10.00; Mrs. Mary Otter, Kan., \$1.00; Rosie Fritz, Cal., \$2.00; Holy Family Soc., Conn., \$5.00; St. Ann's Society, Tex., \$3.00; Emma C. Mueller, N. Y., \$10.00; Brooklyn Youth Section, N. Y., \$5.00; Rose Zaremsky, Wis., \$2.00; St. Michael's Sick and Benefit Soc., N. J., \$25.00; Mrs. Millie Schiffert, Conn., \$1.50; Total to and including February 28, 1957, \$3,941.66.

## Miscellany

BOOKS CONTINUE to be a needed item in many parts of the world. A missionary in the British Cameroons of West Africa expressed his gratitude to the director of the Central Bureau after receiving parcels of books.

"Please accept my grateful thanks for the wonderful carton of books you so kindly sent... Books are really a godsend out here and are always most welcome. I must commend and thank you for the selection and variety."

The poverty in the missions often is such that the people cannot afford the price of a prayer book. This will explain the sentiments expressed by a missionary in the Philippines who had received a supply of such articles from the Central Bureau. He writes:

"I am most grateful to you for the packages of prayer books you sent me. These are a great blessing for the poor people who cannot afford to purchase a prayer book.

"I suppose the name of Father Damer at Holy Cross Church, Baltimore, has gone out of memory. But as a boy I did many errands for him in his dealings with the Central Verein which then flourished in German parishes in Baltimore."

A Benedictine Sister in South Dakota, a native of Germany, had been soliciting funds toward erecting an altar in a church for poor people in South Germany. When she received a check of \$25.00 from the Central Bureau, the good Nun waxed poetic in expressing her thanks. She wrote:

"The little snow scene outside made me think of Christmas, and two lonely sparrows at my window seemed to be chirping the same thought. A few minutes later your wonderful letter brought the charm of Christmas right into my room. What a happy delay in your letter! Does not a gift at Christmas carry the greatest charm hallowed by the Savior's gift of Himself. Twenty-five dollars! I feel like a millionaire. Soon I will have \$100.00 for my loved *Landsleute* in Southern Germany."



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